Saturday Review

MAY 23, 1959 / 25¢

THE SUPREME COURT DECISION:

FIVE YEARS LATER

Harry S. Ashmore • Edward D. Ball • Omer Carmichael

Hodding Carter • Ralph McGill

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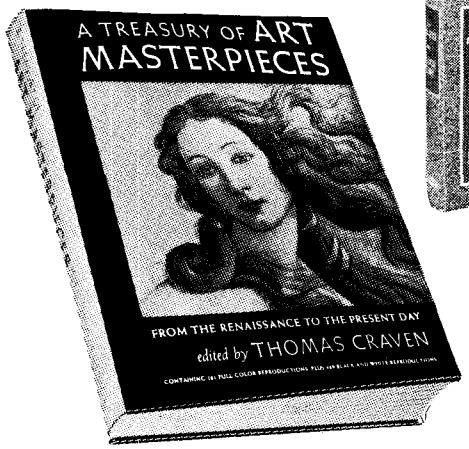

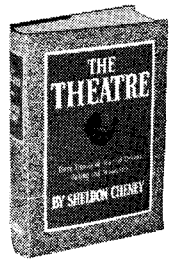

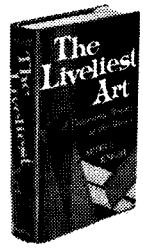

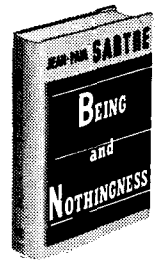

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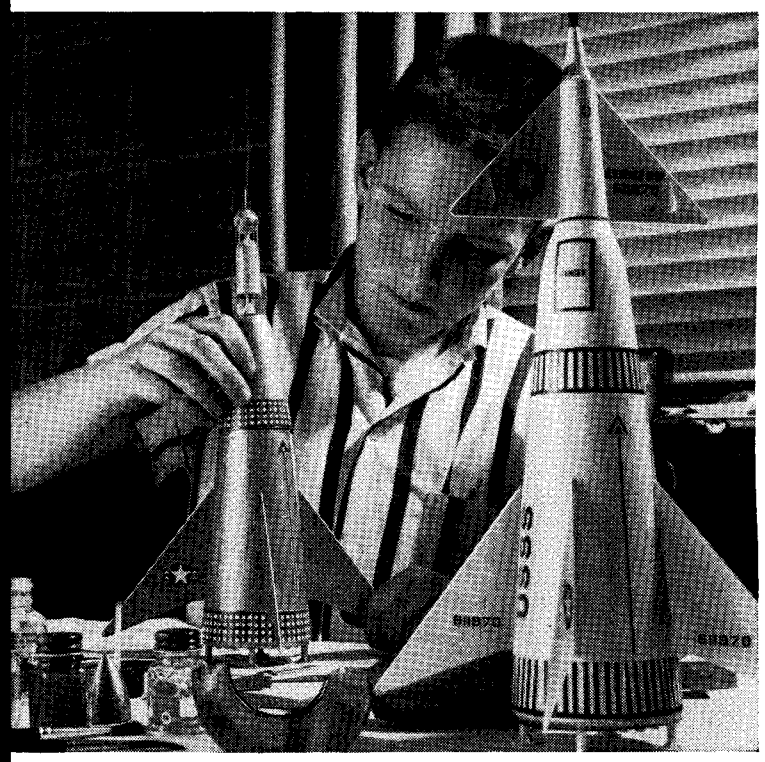

SPACE TRAVEL Robert Croke may someday help design and build the kind of space ships that his father only read about in science fiction. In the exciting new field of space travel, General Electric is contributing to nose cone, propulsion, and guidance systems and is helping to develop space vehicles.

SILICONES Gloria Alvado keeps dry in clothing treated with silicones. Products of General Electric research, these versatile chemicals have hundreds of uses in the home and in industry. Silicone rubber, for example, is used in a wide variety of products — from kitchen ranges to parts for jet engines.

ELECTRONIC COOKING Lenore Sherman may enjoy the ultimate in quick and easy cooking with this General Electric electronic oven. It will cook food with high-frequency radio waves — and cook it faster. A 15-pound turkey will be done in less than an hour; an angel-food cake, in only ten minutes.

ATOMIC ELECTRICITY Bill Herguth is working on the future as he helps build a model of an atomic-electric plant for a Science Fair project. General Electric is already operating the world's first privately owned atomic power plant and is now constructing the largest all-nuclear power plant in the nation.

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have seen in their short lifetime

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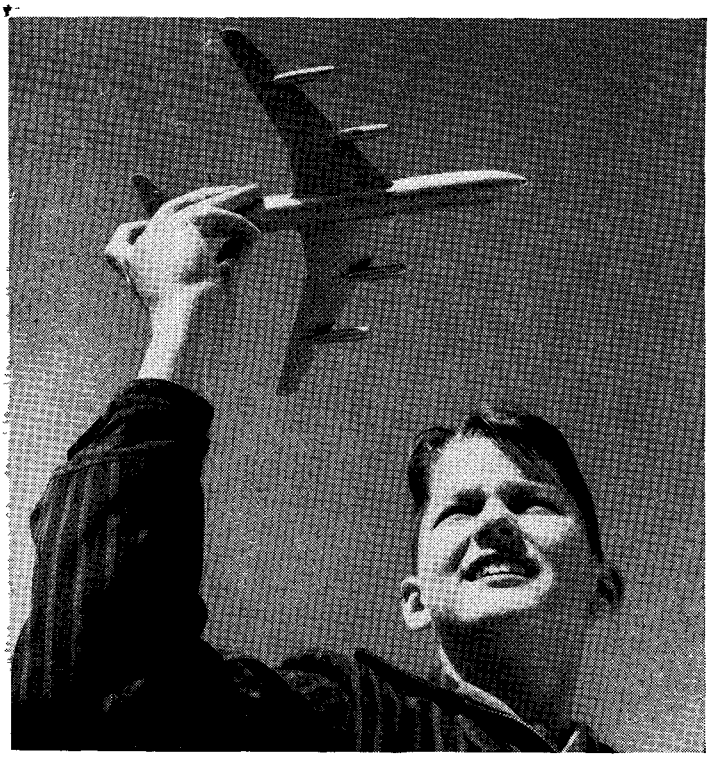
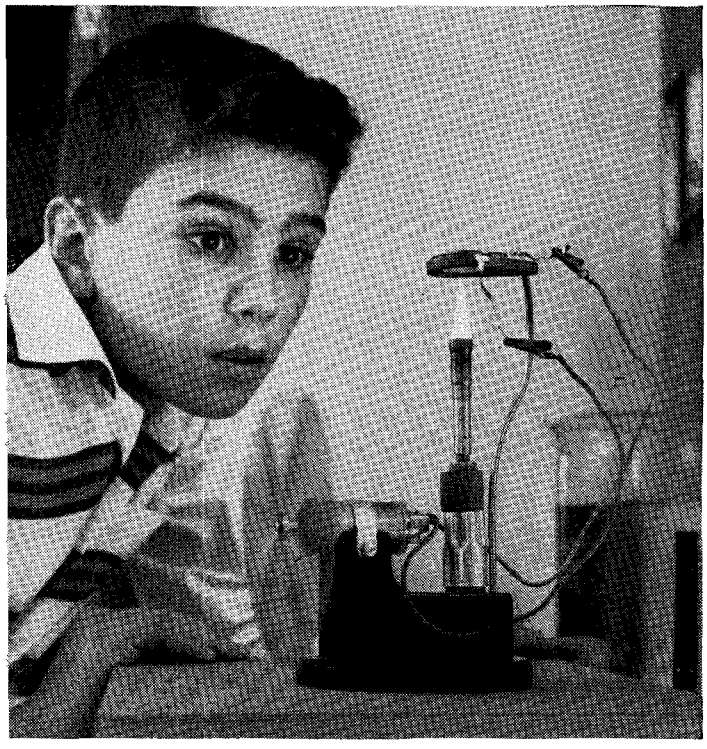


JET POWER Larry Walton is a "hot" pilot who thinks propellers are as old-fashioned as knickers. The first jet engine in America was developed by General Electric for the U.S. Government. Today, General Electric jet engines power the world's fastest military planes and newest commercial liners.

ELECTRONICS Carolyn Beaulieu's transistor radio is a familiar symbol of the exciting new industry of electronics. General Electric made important contributions to the technology of transistors and rectifiers. A tiny new General Electric ceramic tube has been used to send signals back from beyond the moon.



THE FUTURE? Peter Rosi examines a laboratory model of a new General Electric invention: a thermionic converter, which changes heat directly into electricity. Although it is far from practical today, it represents a major scientific breakthrough and holds great promise for a new source of electric power.

What makes this progress possible?

These youngsters are growing up in an exciting new age—an age of acceleration, when invention is less a matter of accident and more a result of planned research; when scientific breakthroughs do not remain laboratory curiosities for long but are turned into products for people.

However, this kind of progress is not automatic. There are many costly and difficult steps in spanning the gaps from laboratory discoveries to actual products.

A company like General Electric is uniquely equipped for the task. It has the human and physical resources to carry out a broad program of research on many fronts. It brings together the engineers, managers, production experts, and marketing and sales people who work closely with the scientists to translate new knowledge and discoveries into products people want.

Only a healthy, profitable company can afford this kind of research and development — the source of innovations that can mean a brighter future for us all.

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(Advertisement)

Last year in this space I suggested that more dentists follow the practice of my own dentist and talk about books to their patients. There is, I suggested, no better painkiller than good talk about good books.

The response to this proposal was most gratifying. *The Journal of the American Dental Association* pointed out editorially that, if dentists were to talk about books to their patients, "eventually posterity, both mentally and dentally, would profit."

And I learned about one dentist who has seriously gone about combining dentistry and books. Down in Newtown, Pennsylvania, Dr. Raymond V. Hennessy has his own bookstore, The Library Book Shop.

The store is located in spare rooms in the house where Dr. Hennessy has his offices. The shop itself is actually run by Mrs. Hennessy, and her husband helps out by talking about books with patients and other doctors. Together, they have built up a very good business among people who are following my suggestion to "see your dentist twice a year, your bookseller once a week."

Among the books that Dr. Hennessy has been recommending recently is Somerset Maugham's newest and, according to Maugham, last book, "Points of View." Containing five masterly essays on literary subjects, it is ideal fare for booklovers.

Dr. Hennessy, it would seem, has succeeded in providing readers with books they can get their teeth into, while making sure at the same time that the teeth are in good shape.

L. L. Day

EDITOR-AT-LARGE

"Points of View" ($4.50), by W. Somerset Maugham, is published by Doubleday & Company, 575 Madison Avenue, New York 22, N.Y. Copies may be obtained from your own bookseller, from The Library Book Shop, Centre and Court Street, Newtown, Pa., or from any of the 30 Doubleday Book Shops, one of which is located at 239 Pierce Street in Birmingham, Michigan.

Saturday Review

MAY 23, 1959

SR/IDEAS

12 The Supreme Court Decision: Five Years Later, by Hodding Carter, Ralph McGill, Harry S. Ashmore, Omer Carmichael, and Edward D. Ball

22 "The Efficiency of Freedom": An Editorial, by John Lear

SR/BOOKS

20 Literary Horizons: Granville Hicks regards one for the vanguard.

21 *SR*'s Quarterly Roundup of Poetry, by John Holmes

31 The Sleepwalkers, by Arthur Koestler

32 Yesterday's Esoterica: Today's Space Primers: A Roundup Review, by Irwin Hersey

33 The Memoirs of Princess Dashkov, edited by Kyril Fitzlyon

34 The Curse of the Misbegotten, by Croswell Bowen

35 The Vanishing Evangelist, by Lately Thomas

36 The Transatlantic Smiths, by Robert Allerton Parker

37 Fiction in France: Novels by Jean Giono, Pierre Gascar, and Claude Roy

39 A History of Spain, by Harold Livermore

40 Decade in Europe, by Barrett McGurn

SR/DEPARTMENTS

8 Trade Winds

23 Letters to the Editor

24 *SR* Goes to the Movies: Arthur Knight kids the Hollywood "come-on."

29 TV and Radio: Gilbert Seldes deplores "Playhouse 90" deletion.

30 Music to My Ears: Irving Kolodin sums up the Bolshoi Ballet.

31 Literary Crypt

32 Literary I.Q.

51 Kingsley Double-Crostic No. 1313

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The woman who reads dictionaries

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BETTY SMITH, *author of such well-loved novels as A Tree Grows in Brooklyn and Maggie-Now*, says:

"At last! Someone has sense enough to publish a good *American* dictionary and I, for one, have put my *English* dictionary away on the top shelf. I don't know what I'd do without my exciting *Webster's New World Dictionary*. As a novelist of the American scene, I use a lot of colloquialisms. Few dictionaries bother with full meanings of colloquial expressions. But this dictionary is full of fresh and authentic meanings. Also, it is a handsomely made book with good paper. I am enthusiastic about it."

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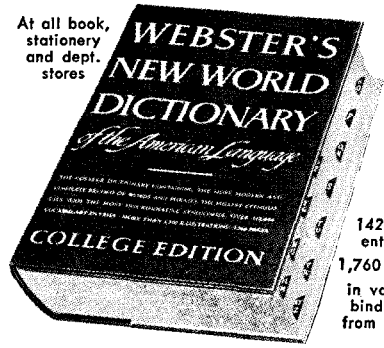

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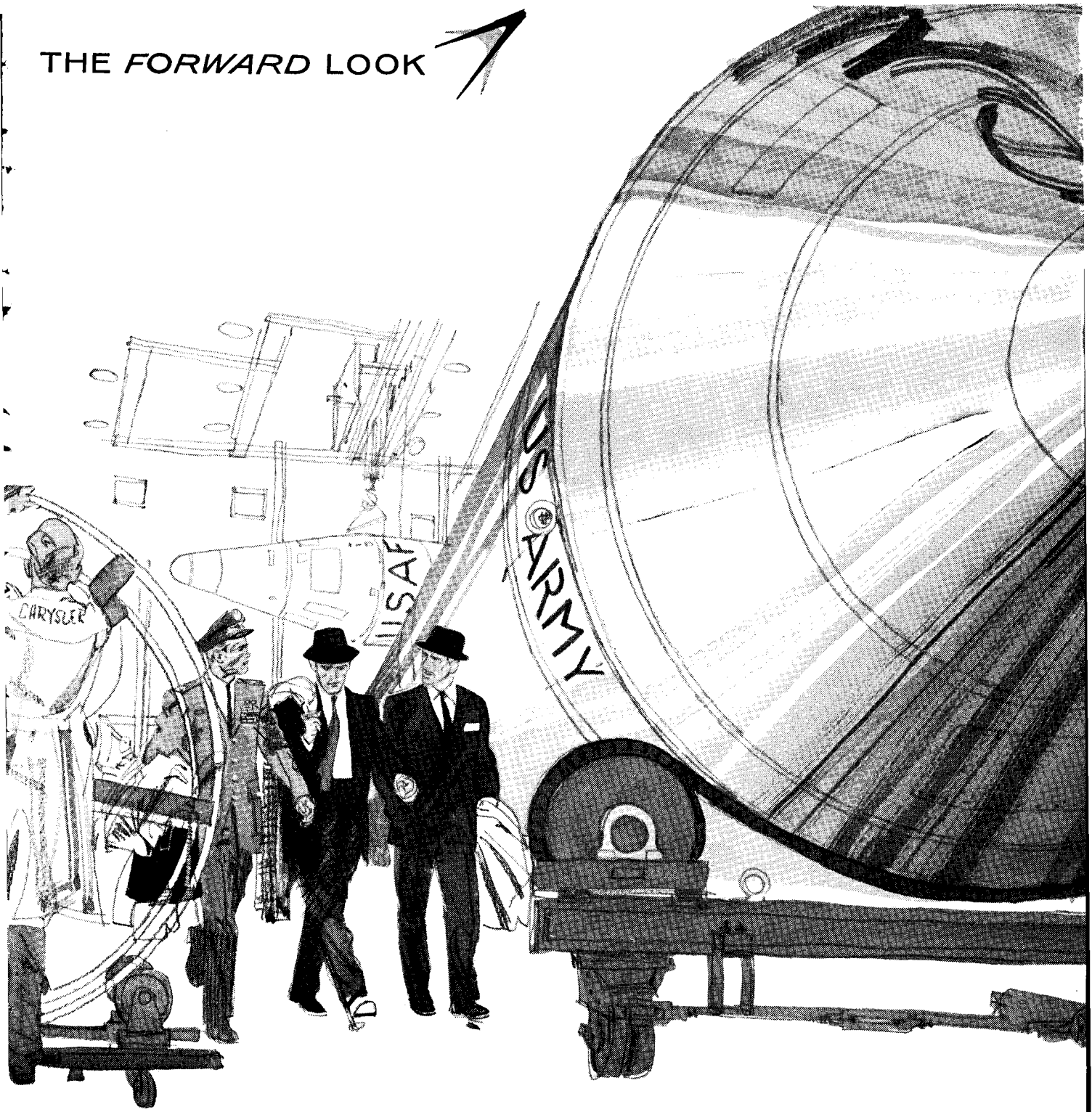

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TRADE Winds

THE APRIL 27, 1959, issue of *Publishers' Weekly* states that while in New York recently, William Nickerson, author of "How I Turned $1,000 Into a Million in Real Estate—In My Spare Time," was on "Today," "Monitor," "Network Time," and "was interviewed by Jerome Beatty, Jr., of the *Saturday Review*." I don't know about the others, but that last is absolutely true, as is the hitherto-unpublished fact that Beatty has mislaid the notes he made during the interview.

A LOT OF PEOPLE are inclined to think that the advances in science in recent years have been confined to the realm of the military. It's not true. Do you realize the many scientific developments that are making life happier and safer for all of us? Take Pain-Relieving GM-7. It's an ingredient of Mustarole, and I'll bet the Russians haven't even come close to discovering anything like Pain-Relieving GM-7. Don't you think they wouldn't like to, boy! Naturally, I am not going to reveal the formula for GM-7. I shall merely list the names of a few of the things that scientists have discovered and where you can find them today.

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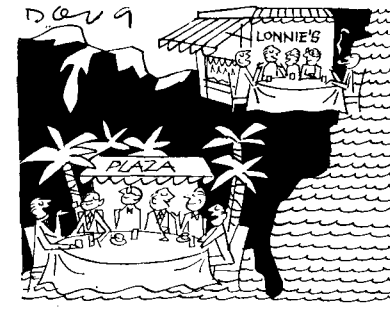
Bon Ami	Oxone
Kidz (appetite builder)	L-lysine
Mum	M-3
Fab Soap	Duratex
Preparation H	Biodyne
Vitalis	V-7

How can you help but have faith in our scientific resources when they are turning out stuff like this all the time? Even the *Saturday Review* benefits, for its staff members regularly take their dosages of Brainpan-13.

JOHN D. MACDONALD just had a book published called "Please Write for Details." It's his thirty-eighth, so that really isn't much in the way of news, but the fact that this busy writer graduated from Harvard Business School is, isn't it? He's probably the only one of the sixty writers who live in and around Sarasota, Florida, who has a master's degree. I think these



sixty authors live there to get away from that town in Connecticut where all writers and artists are supposed to live.

Among them are MacKinlay Kantor, Budd Schulberg, Joseph Hayes, Carl Carmer, Wyatt Blassingame, and people like that. Every Friday a bunch of them meet at the Plaza Restaurant in Sarasota for a long lunch.

"It's just a place for conversation," MacDonald says. "We discuss money, women, and the great truths, and indulge in the usual normal trade talk complaining about publishers and editors."

I hope those fellows realize that every Friday in New York a group of editors and publishers meet for a long lunch in Lonnie's Pizzeria, where they are so busy discussing their complaints against writers that they have never been known to have time to mention women and money.

GUMPERSON'S LAW ACCOUNTS for the fact that when you throw a burnt match out of the car window, it starts a forest fire, but when you try to start a fire in your fireplace it takes two boxes of matches and a whole edition of the Sunday paper. As explained in the magazine *Changing Times*, the law is that "the contradictory of a welcome probability will assert itself whenever such an eventuality is likely to be most frustrating." Here are some of the predictions that can be made on the basis of the law:

► That after a raise in salary you will have less money at the end of each month than you had before.

► That the girl at the race track who bets according to the color of the jockey's shirt will pick more winners than the man who has studied the past performance of every horse on the program.

► That children have more energy

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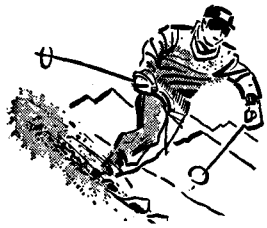

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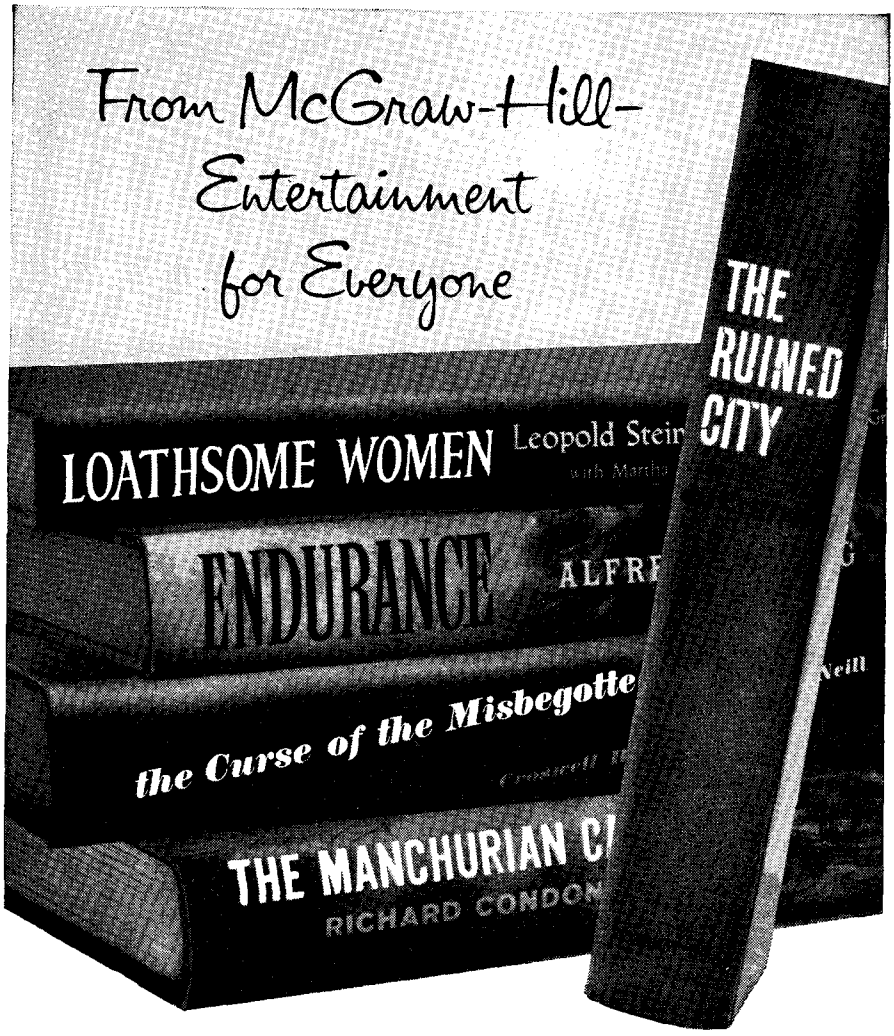

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after a hard day of play than they do after a good night's sleep.

► That the person who buys the most raffle tickets has the least chance of winning.

► That the good parking places are always on the other side of the street.

Gumperson evolved his law after he discovered that the forecasts of the weather bureau, with all its highly-trained personnel and advanced equipment, were not as good as those in The Old Farmer's Almanac. During the war he served as a consultant to the Army and was responsible for the procedure whereby the more a recruit knew about a given subject the better chance he had of

receiving an assignment involving some other subject. Gumperson died a few years ago when he was strolling along the highway, walking on the left facing the traffic according to the pedestrian rule. He was struck down from behind by a Hillman-Minx, driven by an English visitor who was hugging the left side of the road.

DISC JOCKEY Ira Cook of Hollywood's KMPC says that a listener wrote in and asked him to play "that wonderful ballad from 'South Pacific' called 'Some in Chatham, England.'" Another fan wrote and asked him to play "my favorite song—'Smokettes in Your Eyes'."

AND FROM TIMES SQUARE we hear about the two goats who wandered into the alley behind a motion picture theater. There they found a can of film. One of the goats devoured the can and the film, and his companion asked, "How was it?"

He replied, "The book was better."

—JEROME BEATTY, JR.

SOLUTION TO LAST WEEK'S KINGSLEY DOUBLE-CROSTIC (No. 1312)

PHILIP REAM CLARKE:
INFLATION

The United States, in traveling down the road of inflation, has reached the point where danger flags are warning on all sides. It is high time that government, labor, business, each within its own province, apply restraints for effective backtracking.

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INFLATION...

Here's where inflation really hurts you

You really feel inflation when you get to the check-out counter. That is when the dollars you have in your pocket seem to vanish fast.

Some people *think* they benefit from a little inflation — for a while.

The awakening comes when they find they are *paying* more and more for less and less — that more dollars are needed for the things that cost fewer dollars a while back.

That's inflation.

Inflation is caused by a lot of things. But one of the most important is rising labor costs without a substantial increase in the nation's productive efficiency. The reason: 75 percent or more of the final cost of what you buy goes for labor.

It's kind of a chain reaction. With each round of wage and price increases, your dollars lose another chunk of purchasing power.

If things keep on this way another twenty years — or ten — or five, what will you get for your dollar? What will happen to your savings, your insurance, your pension plans... your children's education?

Isn't it time to stop this spiral that eventually robs you of your future security?

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Saturday Review
MAY 23, 1959

THE SUPREME COURT DECISION: FIVE YEARS LATER

On May 17, 1954, the United States Supreme Court declared that segregation in schools was unconstitutional. In the five years since that decision, the nation—and indeed the world—has been witness to a regional and social upheaval of historic dimensions. This issue of the Saturday Review *is an attempt to draw up a balance sheet of what has happened in and to the South since that time. The newspaper headlines have told of places like Little Rock and Clinton, but the events of those cities, however dramatic, do not begin to tell the full story of resistance or progress, of pain or hope, in the seventeen states directly affected. The authors of the articles have one thing in common. They were all born in the South and have a deep love for the land. They are in a good position to assess the present record and to anticipate the major developments ahead.*

1. Problem and Prospect

By HODDING CARTER, *who at present is on a tour of South Africa. Mr. Carter publishes and edits the Greenville, Mississippi,* Delta Democrat-Times, *and won the Pulitzer Prize for editorial writing in 1946.*

CAPE TOWN, S.A.

IT IS a coincidence that I am writing this appraisal while on an extended visit to the Union of South Africa, where racial dilemmas have a life-and-death urgency that is happily absent in our own land. After four weeks here, I am inclined to join with South Africans of every political and social attitude in asking, with respect to our integration-segregation struggle, "What problem?" For I have met almost no one, even among the most unyielding Afrikaner Nationalists, who, pointing out that the American Negro is only one man in ten, does not dismiss our racial perplexities as all but inconsequential.

However contagious this evaluation, I know that relatively few Americans, North or South, share such optimism five years after the Supreme Court's decision that segregation in the public schools is unconstitutional. Yet, from the dramatic vantage point of Africa in upheaval, I am certain that whereas the further ahead one looks here, the more complex and tragic appear the consequences of white resistance to black political and economic aspirations, the future relationship of the one in ten and the nine in ten in the United States will generally improve rather than remain static or deteriorate. It is with this conviction that I set down here some observations and conclusions that will not provide either the emphatic integrationists or the implacable segregationists with much ammunition or comfort.

Perhaps the most needful observation that should be made at the outset is that although there is a general distaste among white Southerners for integration at the public school level, no "solid South" now exists in respect to regional expressions of that distaste. The varying attitudes, both governmental and individual, become startling if we include those border states —Maryland, Kentucky, Oklahoma and Missouri—where school segregation was as rigidly maintained prior to May, 1954, as in Alabama. Some school districts within these states continue to resist integration, notably those with the heaviest Negro populations. But the border state administrations went along with the Supreme Court.

None of the border states was part of the traditional South of the Confederacy, whose white political unity has been disturbed in only three presidential elections since 1876 and whose restrictive racial laws have differed principally in the severity of their application. The eleven states of the old South could have been expected to react as one to the disruption of interracial patterns so firmly established in custom and law. They have not. As noted, the white citizenry undoubtedly overwhelmingly disapprove of public school integration. But there solidarity ends. In the expressions of this general aversion the white South has come apart, and the differences are perceptible not only as between the Southern states but within a respective state itself.

In Virginia, the elaborate legal framework of massive resistance collapses beneath a blow from the Commonwealth's own highest court; her governor, in contrast to some of his Southern colleagues, reacts with quiet resignation and a sober recognition that the courts are supreme. But while

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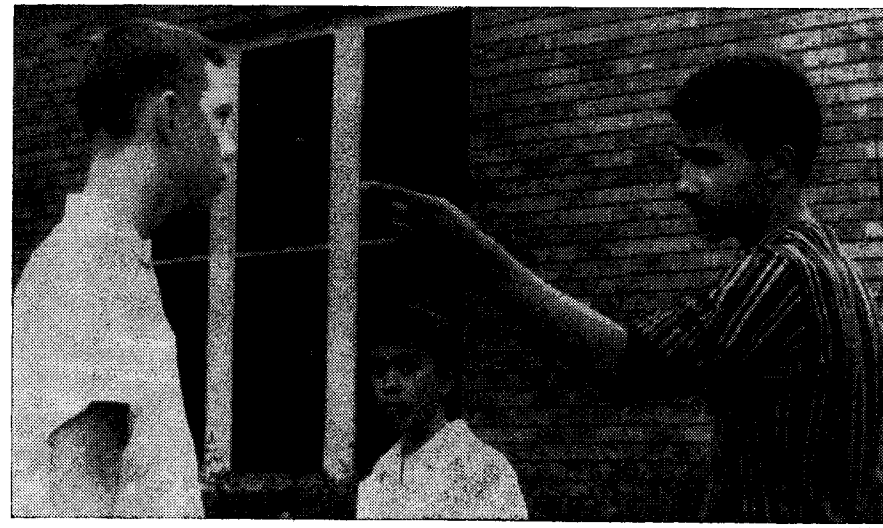
the white students of Norfolk and Charlottesville and their parents accept the new order without incident, the citizens of Front Royal join in a 100 per cent effective white boycott of the integrated high school. While North Carolina's enrollment of a handful of Negro students in a few larger communities has provided a temporarily satisfactory accommodation to the Supreme Court's will, her sister states of Georgia and Mississippi promise that their public schools will be abolished before a Negro child is permitted to enroll. In Arkansas, an ambitious governor and a few hundred rioters gave to the progressive city of Little Rock an undeserved bad name throughout the world; but elsewhere in that overly maligned state Negroes in limited numbers and white children are attending public school together, and more Negroes attend Arkansas's state colleges and the state university than anywhere else in the South. The University of Alabama still smarts from the near-tragic disturbances arising from the attempt of a young Negro woman to enroll there; but in Louisiana Negroes are enrolled in at least four state institutions, and in Mississippi, university students have burned their president in effigy because, under severe pressure, he refused to allow the basketball team to play in a national tournament because some of the competing teams included Negro players. And even the governors of the Southern states fall into two categories: the last ditch defenders of segregation all along the line and the moderates—a term of opprobrium or approval depending upon the user's point of view.

IN TERMS of numbers, school integration in the Southern states cannot be considered to be meaningful. Even though the statisticians relate, and correctly, that some 2,500,000 school children are enrolled in 800 previously segregated school systems, most of them are to be found in the border states and the ratio of Negro to white in these "integrated situations" is small indeed. And in the true South fewer Negroes attend formerly all-white public schools than are enrolled in the first grade in any Negro school in my own community. Yet the quantitative results do not give the full story of these five evolutionary years.

In its annual report for 1958, the Southern Regional Council, the South's only really effective interracial organization, makes two significant points: 1) that only four states—Alabama, Georgia, Mississippi, and South Carolina—still maintain complete segregation at all levels, while in only two others—Florida and Louisiana—is education separate below the college level; and 2) that "1958 might be characterized as the year in which for the first time Southern whites began to pay a price for resistance." Until last year, probably most white Southerners doubted that any of their public schools would actually be closed. This confidence was destroyed when the high schools in Little Rock, Norfolk, Charlottesville, and Front Royal shut down.



—UPI.

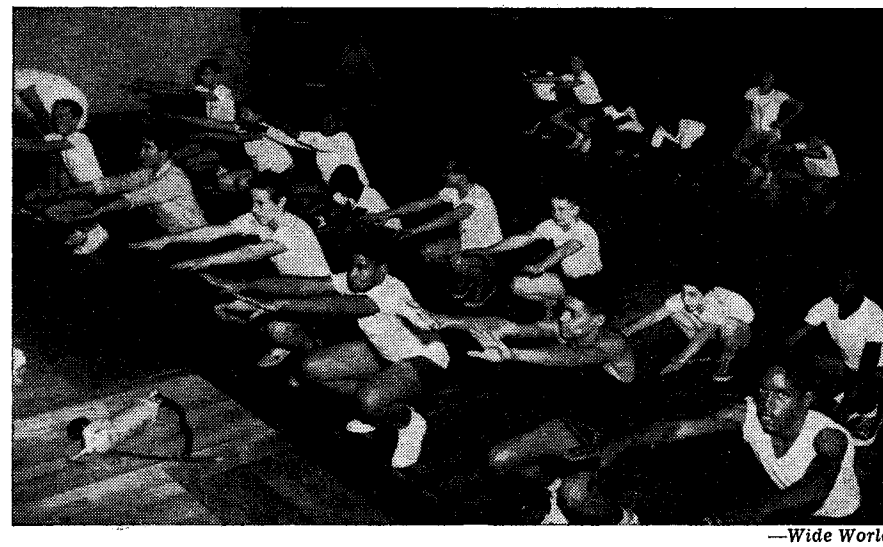
Little Rock—"What lies further ahead is less predictable."

"Fortunately the fact of closed schools brought into existence substantial citizens' groups dedicated to preserving the public schools," the Council's report says. "These groups, composed mainly of people who have played no part in the desegregation controversy, are an emergent force of great promise."

The emergence of these groups may presage a "third force"—parents of school children and friends of public-school education who, while personally objecting to integration, will not accept as an alternative the destruction of the systems on which the South has spent a higher proportion of its income than has any other region.

The admission of even one Negro child to a previously all-white school would be, of course, a symbol of change. That such symbols will increase, however slowly and limited in number, is apparent to all. Perhaps not as apparent are the stresses that have accompanied and will continue to accompany the basically social and emotional readjustments that the South must make. At this five-year mark, some reactions and results that are good or hopeful, in terms of national unity, interracial good-will, and regional progress are easily discernible. There are also some bad results that are discouraging or divisive. Whether the good presently outweighs the bad is to me unclear, but I don't think it does.

As the editor and publisher of a



—Wide World.

Louisville—"The white South has, in the main, remained orderly."

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newspaper in a state, Mississippi, which has the highest proportion of Negroes to whites and whose resistance to Negro suffrage and most other phases of the Negro's quest for first-class citizenship is adamant, I am perhaps unduly influenced by the negative by-products of the several Supreme Court decisions relating to segregation in the past five years. It may follow that I am not as impressed by the degree of white South adjustment and accommodation during this period as are some of my fellow Southerners or fellow Americans.

I WILL begin with the negative aspects, if only because I am more often confronted with them. Among these I would cite first the virtual breakdown of interracial communication in much of the South. During the decade between the end of World War II and the Court's decision in May, 1954, many biracial civic, religious, and student organizations were formed and functioned with varying success. In general, these sought a common ground upon which wrongs could be righted, tensions eased, some understanding achieved, and joint civic progress embarked upon. Of course, most such organizations were guided by the white segments; but many of them did create a genuine give-and-take atmosphere; and, at the least, they brought whites and Negroes together for often frank exchanges of views and the consideration of group and community needs. Some, perhaps even a majority of these committees exist today, but they are mostly on paper.

Interracial civic, church and student conferences are rare today in the Deep South, and the few that are held are suspect by many Negroes and whites alike. The militant Negro leadership, which commands the loyalty of the younger, urban and industrially employed Negroes if not their elders or their rural kinsmen, derides Negro participants in the established organizations as Uncle Tommers who kowtow to the whites, while their white opposite numbers condemn them as sounding boards for "nigger-lovers." This mistrust is directed not only against formally organized bodies, but also against more spontaneous meetings, whatever the motive or sponsorship. For example, when a handful of white students from Millsaps, a good, Methodist-supported liberal arts college in Mississippi, met with some students from nearby all-Negro Tougaloo, Citizens Council spokesmen damned students and teachers as purveyors of the insidious doctrines of integration.

Certainly in much of the South today it is far more difficult and much less fruitful for whites and Negroes to meet openly than it was five years ago. The only common denominator of most white and Negro leaders today is mistrust.

A second lamentable by-product of the decision—and to a newspaperman it is the worst one—is the demand of much of the white community not only for conformity to the South's racial mores but also for their active defense. It is not enough, for instance, that a newspaper is opposed to integration. *The Arkansas Gazette*, the brilliantly edited, oldest daily newspaper west of the Mississippi, has never advocated racially mixed schools, nor has the tiny prize-winning Mississippi weekly, *The Lexington Advertiser*. But the *Gazette* has suffered severely from a reader boycott inspired principally by its criticism of mob rule and Governor Faubus; and the *Advertiser's* chances for survival are small against the opposition of a new, unneeded weekly financed by Citizens Council officers and members to whom editor Hazel Brannon Smith's repeated advocacy of justice for Negroes in the county court is apparently anathema.

There is no need to belabor the obvious. Any clergyman, any editor, any professor in a state-supported institution who gets out of step—and a considerable number nevertheless do—can testify to the social and political and economic pressures that follow. As probably the most ridiculous example I know—and a personal one—the Mississippi House of Representatives one-sidedly and with windy fanfare approved a resolution about four years ago characterizing me as a liar because of a magazine article I wrote about the then infant Citizens Council movement, without refuting a single fact therein.

INCIDENTALLY, the spread of the Citizens Councils, the vaguely linked anti-integration organizations largely made up of middle- and upper-income white Southerners and calling for economic and social pressures rather than violence, provides the most spectacular evidence of Southern resentments. However, the Councils' strength varies from state to state and is probably a politically decisive force only in Alabama and Mississippi; and there is evidence of waning interest, particularly among the more substantial and urban members who are tending to turn over the fight to their state governments. Yet the swiftness with which the Councils mushroomed and the wide popular acceptance of their platform of continued white supremacy serve to make clear the massive nature of the Deep South's resistance.

A return to regional political orthodoxy is yet another negative result of the past five years of turmoil. It is unlikely that the Republican party will carry a single Southern state in 1960. While Southern Democrats are chary of their integration-minded Northern colleagues, they are aware that a Republican president sent Federal troops to Little Rock and has appointed a majority of the thoroughly detested Supreme Court. Moreover, the disproportionate number of Congressional committee chairmanships held by Southerners when the Democrats are in power, are an all but complete deterrent to a third-party movement save in the unlikely case that the civil rights planks in the 1960 platform are so unacceptable and galling as to provoke an emotional rebellion among the rank and file.

TO SUCH evidence of resistance, deterioration in race relations and insistence upon group conformity, should be added an assortment of other adverse developments. Demagogues find it easier now than at any other time in this century to play upon the old sectional prejudices. Anti-Semitism, in a region where its expression has historically been slight, is being fanned through the identification of Jewish organizations and individuals with the Negro's drive for civil rights. It also seems probable that white concern for Negro rights in the less contentious arenas—the courts, the assembly line and at the polls—is neither as great nor as openly expressed as formerly. And the South is being hampered in its prodigious efforts to industrialize because of the specter of future educational chaos and the calculated use of that specter by its assorted economic adversaries in the North.

So much for the debit side. I do not think the credits of the past five years come anywhere near balancing the debits. But credits there are.

Foremost among them I would place the previously mentioned determination of many white Southerners to keep the schools open. I believe they equal in number those who would close them rather than accept any degree of integration. This attitude seems to be more prevalent in the upper South and in the larger cities. It finds least expression in the states whose Negro to white ratio is highest, and especially in the Black Belts of the cotton South. But it is present to some extent everywhere; and if Federal Court orders continue to make the choice clear, as is certain, parental pressure to keep the schools open will as certainly increase. A continued exception to this assumption must be made for those rural areas where the proportion of potential Negro enrollees

(*Continued on page 44*)

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2. *The Crisis of the City*

—UPI.

Dynamited Atlanta temple—"The resistance in the Deep South will be enduring."

By RALPH McGILL, *who is editor of* The Atlanta Constitution. *Mr. McGill, now celebrating his thirtieth year on* The Constitution, *won a Pulitzer Prize for editorial writing this year for his "courageous and effective editorial leadership."*

UNCLE Remus was telling a story to the Little Boy.

". . . and then," said Uncle Remus, "B'rer Rabbit climbed a tree."

"But, Uncle Remus," protested the Little Boy, "rabbits don't climb trees."

"This time, chile," said Uncle Remus, "B'rer Rabbit was jus' 'bliged to climb a tree."

This story, as much as any other, has relevance to describe the dilemma of the Deep South states, and more particularly, their cities.

They are about at the point where they are 'bliged to begin integration of their schools on at least the screened basis of a pupil-placement law. The alternative is to close their school system. This the rural and White Citizens Council type extremist politicians are willing to do. But a slow tide of resistance is rising in the cities, and there is an underground of doubt in the rural areas.

Atlanta's crisis is perhaps the best illustration of a city in a political straitjacket. Atlanta introduced Negro policemen on the force some fifteen years ago. The extremists said blood would flow in the streets. None did. Today there are Negro officers. Three years ago Atlanta desegregated her seven municipal golf courses despite a demagogic campaign by then Governor Marvin Griffin that the courses be closed or sold. There was not a single incident, nor has there been one. In early 1959, Atlanta's system of buses and electric trolleys was desegregated. After a week there was one incident—two teen-agers had a verbal row. A stern warning by the juvenile court took care of that. Atlanta's city government, her newspapers, and most of the people have proceeded with all deliberate speed to try and make these things work within the framework of law. It is the only Deep South city where there is, and has been a pro and con public debate, particularly on the subject of schools. Atlanta was much too sensible to argue an old tradition as applying to public golf courses, police forces or trolleys. But Atlanta is helpless to attempt to solve her school problem. Georgia's cities are even more in bondage than other Southern cities. Georgia has the county unit system and there is no real opposition party. Democratic nomination means election. Under the unit system the rural counties rule. An Atlanta vote is worth, usually, about one-seventieth of that in a small county. It is possible in Georgia to get the most votes and still lose. A city can't demand, and get, local school-board authority.

About all Atlanta can do is to rattle her political chains. But she vigorously is doing that. Indeed, there are sounds of clinking of metal in other cities of the state.

All cities in America, including New York, the most majestic of them all, suffer from the blight of rural legislative dominance in state legislatures. This blight is really a state of mind. It shuts its eyes to the population losses in the rural areas. It knows, but refuses to face the fact, that the proliferating urban areas provide most of the state revenue, jobs and markets. This climate of pettiness is the more stubbornly and emotionally cultivated in the old cotton states than elsewhere for obvious reasons.

The South, more especially the Deep South, is still conservative, in the traditional rural manner, in its legislative majorities. They represent the region with the largest percentage of Negro population. This area possesses most of the old plantation type economy. It is releasing persons from the land at a more accelerated rate. A majority of the rural counties are losing population and the per capita income shrinks. Significantly, and inevitably, the Deep South states of Alabama, Mississippi, South Carolina and Georgia have a long, uninterrupted history of reckless agitation of race for political ends.

These are the basic factors explaining why these four states, as of this writing, almost hysterically refuse their cities, or the counties with few Negroes, the right to plan any attempt at obeying the Supreme Court decision. In these states, and only these four, has there been a complete denial of any sort of official approach to the problem other than total, massive resistance.

THE political power pattern, supported presently by a substantial majority of the people, knows that if let alone most of the cities and some of the counties with sparse Negro population would choose to keep their schools open with a token beginning of integration. Such a decision would not necessarily be a basis of agreeing with the Court. Nor would there be in it any great measure of moral acceptance of the principles. It would be largely a matter of reality. All necessary gerrymandering would be done to make the token as small as possible. But since it would be relatively easy and not too involved, they would be willing to go ahead and have a try. They are not so permitted by the most fantastic and, almost surely unconstitutional, state laws.

State legislators and their constituents, like juvenile delinquents, are

(*Continued on page* 45)

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3. *The Southern Style*

By HARRY S. ASHMORE, *who is executive editor of* The Arkansas Gazette. *He won the Pulitzer Prize for editorial writing in 1958. The same year, his paper received a Pulitzer for meritorious public service during the Little Rock crisis.*

MEMPHIS, that sprawling river town, has always seemed to me the most genuinely Southern of all the region's cities. The seaports —Charleston, Savannah, Mobile, New Orleans—maintain a unique flavor, each distinct from the others and all somewhat disdainful of the interior. Birmingham is Gary, Indiana, with a Citizens Council. Bustling, commercial Atlanta—when the wind is blowing away from the Georgia statehouse—looks, acts, and sounds like Minneapolis. Richmond is a museum; Charlotte a cotton mill town; Dallas a Chamber of Commerce that made good; Nashville an up-country capital a little too close to the border. And all of these show visible effects from the great tides of change that are reshaping the South.

Memphis has changed too, of course, mainly by growing larger. But in style Memphis remains a cotton town —the capital of the Delta, that great swatch of black, river-valley land where the old cotton and slave empire saw its final flowering. This is the last city where one more often than not hears the accent the nation considers Southern—the soft drawl, the slurred syllables, the dropped g's, the occasional archaic word. It was in Memphis not long ago that I heard a taxi driver remark that if they would speed up the traffic signals it sure would do a lot to *pearten* up traffic. It had been a long, long time since I had heard this wonderful derivation of pert—or even, for that matter, pert.

This is the accent generally considered the audible mark of the Southern style—a matter of fighting pride for those who bear it among outlanders, and a matter of caricature for the outlanders themselves, although they generally admire it, particularly when it is uttered by shapely young ladies with big blue eyes. Yet there was never anything approximating a universal Southern accent even in the days of the South's most extreme isolation. There are at least two standard dialects in the region—the lowcountry to which I have referred, and the upcountry, which I am presently speaking by virtue of birth and schooling in piedmont South Carolina. The accents reflect basic differences in the two great subregions—economic differences based originally on geography and producing profound social differences. Where the land is flat and rich there were plantations, and of necessity slaves, and here still remain the greatest concentrations of Southern Negro population. In the upcountry the farms were small and family-worked for the most part, and so today Negroes are comparatively few there, and virtually nonexistent in the mountains.

There were and are two Souths, and these often contesting with each other in important ways. Yet in times of stress—including the present unpleasantness—the citizens of these two Souths have tended to identify themselves with one South—a nebulous larger concept that is more a matter of the heart than of geography, or economics, or politics. James G. Randall has written: "Poets have done better in expressing the oneness of the South than historians have in explaining it."

In the dawning days the South was a vital, and sometimes dominant part of the fledgling American republic. But from the beginning of the nineteenth century the South has had a special identity. The region based its economy on the Negro slave, and thereby set itself apart from the rest of the nation. From this condition grew the divisive moral, political and economic issues that culminated in the Civil War. The South lost that war, and with it the right to go its own way—and perhaps of greater importance, the opportunity to share fully in the industrial revolution that was soon to transform the United States into a ranking world power.

AND here, I think, is the root of the attitudes that are reflected in the Southern style. Southerners are the only Americans who have lost a war. As a consequence we have known more sustained poverty than any of our fellow-countrymen. We have been given real grievances to go along with those that are the product of our own fancy—and few of us these days can tell one from the other. We are members of a closed, national political minority that cannot have its own way and will not accept the way of the American majority.

James McBride Dabbs has suggested that the Southerner's trouble in the middle of this disturbed twentieth century may be that too many generations have passed since the South won a victory—that we have rationalized defeat to the point where the hallmark of Southern success is a magnificent failure. If this is so, it can be said that we come by it naturally; both the Irish and the Scotch have made a virtue out of being vanquished, and separately and in combination they have provided us with our primary blood lines.

It is believed by many, and particularly by Southerners, that the present-day Southern style is derived primarily from the high culture of ante-bellum plantation society. This is wrong, I think. In the first place the ante-bellum culture wasn't as high as we like to believe it was.

IT is true that this aristocracy did leave its imprint on the surviving Southern style, but it is primarily in manner—an almost formal courtliness that is still regarded as the mark of public or private rank. A far more profound influence, I believe, may be found in the fact that the interior of the Old South remained frontier country until the Civil War. Early in the last century Eli Whitney's gin made cotton a practical and profitable crop and touched off America's first great westward migration, a tide that swept to the Mississippi and beyond, bringing with it a mass of black slave laborers and brawling, adventurous poor whites seeking their fortune where land could be had for the taking.

Violence is an essential part of the frontier tradition—violence not only of action but of attitude. The man who plunges into new country is not by nature a temperate sort. He is a man who got up one morning and said to hell with the old folks at home and the security of an established order. He is a gambler with unbounded faith in his own capacity to go it alone. If his faith in himself is misplaced he doesn't last long on the frontier; if he succeeds he is likely to become convinced that his is not only the right way, but the only way. It was men of this stripe who led the South into the Civil War.

The Southern style, then, is composed for the most part of old values preserved in amber. It was, in many important ways, once the prevailing American style. The major elements of the compound—fierce independ-

(*Continued on page* 46)

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4. A Workable Integration Plan

By OMER CARMICHAEL, *who, as superintendent of schools, played a key leadership role enabling Louisville to have the finest record in the South with respect to the peaceful integration of a community's schools.*

ONE of the important factors that has contributed to the strength and vitality of our public schools is the freedom to choose the way in which a given community may develop its program of education. In relating education to community life, boards of education have developed many different plans of organization and programs for their schools. With this freedom of choice and with the flexibility permitted by the Supreme Court's decision, boards of education, and superintendents of schools have developed many different plans and programs for transition from segregated to desegregated schools. While each system will wisely develop its own plan, much can be learned from a study of what other systems have done.

In the development of a plan for the desegregation of the Louisville schools, we learned much from visits to other school systems in which the schools had been desegregated for a long time and to still others in which the change had been made only recently.

In Louisville, the superintendent of schools and the board of education accepted the decision of the Court as law. When the first decision came on May 17, 1954, the superintendent released to the press a statement that said, in substance, that the decision of the Court is law; that, in Louisville, it would be carried out without undue delay and with no effort at subterfuge; and that, in carrying it out, first consideration would be given to children for whom schools exist and, then, to teachers, and, finally, to parents.

With the opening of schools in September, 1954, intensive work was begun to create a climate in Louisville in which the change to desegregation could take place successfully. This program involved all central office personnel, all principals, all teachers and all pupils. Later in the year, when a semester had been spent on the question by school personnel, public meetings were begun under the sponsorship of Parent-Teacher Associations. The work of teachers with their children had developed an interest in the homes which resulted in good attendance at these public meetings.

Speakers were available to staff any reasonable number of meetings on any given night. After the talk at each meeting, there was a question-and-answer period which, perhaps more than any other single factor, identified the community with the program. Everywhere, there was emphasis on the fact that we were all working together to develop a plan that would be best for all concerned.

During the first semester of the 1954-1955 school year, each faculty was studying the question, to formulate all the problems and questions that should be considered when the time came to develop a plan for Louisville. Reports from the seventy-nine faculties and information gathered in hundreds of public meetings gave the superintendent and his staff a wealth of background material from which to develop a working plan.

Immediately following the second decision of the Court, on May 31, 1955, on the recommendation of the superintendent, the board instructed him to present for its consideration, no later than mid-November, a desegregation plan to begin in September, 1956. The plan presented in November had been prepared through the coöperation of the school system, with much help from the community through meetings. It was not a plan made by white people for the Negro but one made by all for all. When it was presented to the board of education, it remained on the table for thirty days. During this time, it was given wide publicity in the community and request was made for written suggestions for its improvement. Interestingly enough, only one suggestion was received, indicating the thoroughness with which the plan had been prepared.

With the adoption of the plan in December, 1955, work was begun to get ready for the program to start the following September.

All districting for Negro and white schools was wiped out and the entire city was redistricted giving each building its reasonable pupil load, without regard to race. Opportunity was then given for parents who preferred some other school to request transfers. These transfers were granted when space in the buildings desired permitted. All this was completed in April and May of 1956, and parents were instructed where to send their children in the fall.

When schools opened in September, 1956, there were eleven schools with white pupils only, nine with Negro pupils only, and fifty-five with both Negro and white pupils. In the fifty-five schools with both Negro and white pupils were 73 per cent of all children enrolled in the system. In September, 1958, there were fifty-seven schools with both Negro and white pupils and they enrolled 78 per cent of all the children. In May, 1959, the number of schools with children of both races is fifty-nine and they have 83 per cent of all the children.

—*Wide World.*

Louisville—"Let leadership be frank, honest, kind . . ."

Following are some statements that our experience in Louisville indicates may be sound guides.

1. The Court has placed responsibility on local boards of education.
2. The local board of education and

(*Continued on page* 47)

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5. How Much Progress?

By EDWARD D. BALL, *who is the executive director of the Southern Education Reporting Service of Nashville. This unique organization is an objective, nonpartisan clearing house for all statistics on Southern school integration.*

HOW much desegregation has taken place in the five years since the desegregation of *Brown v. Board of Education* supplanted the separate-but-equal of *Plessy v. Ferguson* as the Court-prescribed formula for schooling southern white and Negro children?

Ask an integrationist and the answer is "not much." Ask a segregationist and the answer is "too much."

Between those unbending extremes —of we'll-have-all-or-none and we'll-have-none-at-all—lie the statistical facts: Of 2,909 biracial school districts (those which have Negroes and whites residing in them) 802 have desegregated in Southern and border states with a total of 8,597 districts.

It is a fact then, not generally recognized outside the South, that about two-thirds of the school districts in the area—5,688 out of 8,597—do not have a racial question at all, and that nearly a third of those which do have taken steps of varying degrees toward compliance.

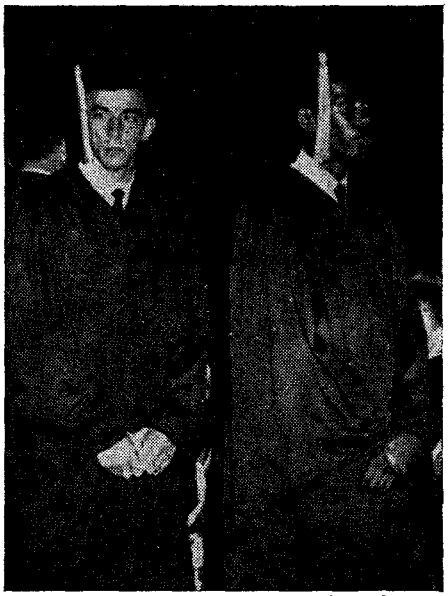
This region we loosely refer to as the South embraces seventeen states, plus the District of Columbia, and covers about a quarter of the U.S.

To call this conglomeration of states "the South" borders on the licentious because before 1954 they had just one major factor in common: compulsory school segregation. Except for that one denominator the region could not be described as a close, or even a loose, confederation, but more the historical accident it once was aptly called.

In Southern and border states there are 12,630,344 white and Negro pupils, give or take a few. Of these, 9,660,000 are white, 2,970,344 are Negro. Negroes thus represent 23.5 per cent of the school population.

There's an enormous spread in the percentages of Negro pupils, from a low of 5.4 per cent in West Virginia to a high of 49.3 per cent in Mississippi. The percentage is small in the border and middle states, larger the farther South you penetrate.

The percentage of Negro pupils in border states, besides West Virginia, are: Texas, 13.4; Oklahoma, 6.4; Missouri, 10; Kentucky, 6.6; Maryland, 21.6; and Delaware, 19. The District of Columbia, with 74.1 per cent, has a higher proportion than any state.



—*Wide World.*

Little Rock—"How much has taken place?"

Compare these statistics with the ones for the Middle and Deep South, Mississippi excepted: Arkansas, 24.6; Tennessee, 17.4; North Carolina, 27; South Carolina, 43; Virginia, 24.6; Louisiana, 35; Alabama, 37; Georgia, 33; and Florida, 21.8.

Keeping in mind those white-Negro ratios, now see where the most desegregation has taken place since 1954: Delaware, 12 of 57 biracial districts have desegregated (plus five all-white districts which also have desegregated); Kentucky, 123 of 175; Maryland, 21 of 23, Missouri, 211 of 244, Oklahoma, 238 of 271; Texas 125 of 722; and West Virginia all of 43 (plus four others, all-white, which have an announced desegregation policy).

They are the border states, with the smaller Negro population, and with the District of Columbia (one district) account for 783 of the 802 districts desegregated up to mid-May.

In the mid-South, Arkansas has desegregated eight of 228 districts; North Carolina, four of 172; South Carolina, none of 107; Tennessee, three of 141; Virginia, four of 128—a total of 19 districts.

No public schools have been desegregated in the Deep South states of Alabama (113 districts); Florida (67 districts); Georgia (198 districts); Louisiana (67 districts); and Mississippi (151 districts). (Florida and Louisiana do have some integration at the college level.)

From another statistical angle, segregation-desegregation trends shape up this way: At the end of the 1956 school year, 450 districts had desegregated, 270 were added in 1957, sixty in 1958 and twenty-two thus far in 1959. Those ready for it did so promptly. Those not ready resorted to the courts and the legislatures in an effort to head it off.

Present prospects are for only two additional districts to be added this fall. Dade County (Miami), Florida, has announced it would desegregate a grammar school. Charlottesville is scheduled to become the fifth Virginia district to do so.

Within the desegregated districts up to mid-May, there were 439,000 Negro public school pupils in what are referred to as "integrated situations." By integrated situations is meant those districts where desegregation has been started or completed but does not mean all Negro children are in mixed schools.

Of this 437,000 total, only 140,000 Negroes attend classes with whites. It must be remembered that while the Supreme Court outlawed compulsory segregation, it did not order compulsory integration.

Altogether more than 200 anti-desegregation laws have been adopted by Southern legislatures since 1954. The process goes on, Arkansas having adopted thirty-two new bills at the legislative session just ended, Georgia six more.

Ten states—Arkansas, Alabama, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Texas and Virginia—have adopted school-closing laws in one form or another. Most of them also passed pupil-assignment laws. Mississippi and South Carolina have abolished their compulsory attendance laws; six other states have modified them.

Of all the laws aimed at preserving segregation, the only ones that have stood up in Federal courts have been those dealing with pupil placement. Indeed, the vast bulk of new laws have not been implemented or tested.

When schools are closed, what happens to the pupils? For instance, what became of the 2,915 white and 750 Negroes who had registered for the four Little Rock high schools before they were closed?

According to Little Rock School Superintendent Terrell E. Powell, this is where the school children went:

WHITES

714 are attending T. J. Raney High and 296 attend Baptist High School,

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both private and segregated schools.

42 attend high school classes set up at Conway Baptist College, Conway, Arkansas.

38 are at the Anthony School, a private kindergarten at Little Rock which arranged classes for high school students this year.

30 attend Trinity Interim Academy, established this year to take care of Episcopalian pupils locked out of high schools.

275 attend schools outside Arkansas.

877 attend school in 124 different Arkansas school districts.

405 are taking courses by mail from the University of Arkansas and other universities.

Totals: 2,272 are attending school; 2,677 either are in school or taking correspondence courses; 643 are not in any school; 238 neither are in school nor taking courses by mail.

NEGROES

283 attend other schools in Arkansas.

91 attend schools outside Arkansas.

35 take correspondence courses by mail.

Totals: 374 are attending school; 409 either are in school or taking correspondence courses; 376 are not in any school; 341 neither are in school nor taking courses by mail.

Totals, white and Negro: 2,646 attending school; 3,086 either are in school or taking correspondence courses; 1,109 are not in any school; 579 neither are in school nor taking courses by mail.

One major consequence of the segregation-desegregation issue has been a tremendous effort in the South toward more equalization of the hitherto not-so-equal Negro schools.

A study of six Southern states shows expenditures for Negro education began to accelerate even before the 1954 decision. Expenditures per Negro school child in 1949-50 averaged 41 per cent as much as those for whites; by 1949-50, 65 per cent as much and by 1952, 73 per cent. By 1957 those six states had brought Negro expenditures per pupil to within 86 per cent of white expenditures.

MISCELLANEOUS

► For the first time in history Negroes were elected to city school boards at Houston and Louisville.

► After eighty-two years of segregated education for Negroes, world-famed Meharry Medical College in Nashville for the first time accepted two white students.

► Florida became the first Deep South state to leave the ranks of no-desegregation-at-any-level with enrollment of two Negroes in the state university.

Report Card on Desegregation

EDITOR'S NOTE: *Everyone knows about Little Rock; but how many know that Arkansas has successfully integrated eight other school districts? In an attempt to present a precise and complete state-by-state report, the editors have asked the Southern Education Reporting Service for an up-to-date account of the integration vs. segregation record. A possible point of confusion may exist with respect to the heading "All-One-Race." This refers to school districts that are virtually all white or all Negro. In these districts, the fact of geographical separation tends to bypass the issue of integration by producing school districts where the children all belong to one race. In the states in which substantial desegregation has taken place statistics by race are no longer kept. In such cases, the state education department estimates are used. These statistics are accurate as of April 15.*

	TOTAL SCHOOL DISTRICTS	SEGREGATED DISTRICTS	INTEGRATED DISTRICTS	ALL-ONE-RACE
ALABAMA	113	113	0	0
ARKANSAS	423	220	8	195
DELAWARE	97	40	17	40
DISTRICT OF COLUMBIA	1	0	1	0
FLORIDA	67	67	0	0
GEORGIA	198	196	0	2
KENTUCKY	215	52	123	40
LOUISIANA	67	67	0	0
MARYLAND	24	2	21	1
MISSISSIPPI	151	151	0	0
MISSOURI	3,600	33	211	3,356
NORTH CAROLINA	174	170	4	0
OKLAHOMA	1,373	33	238	1,102
SOUTH CAROLINA	107	107	0	0
TENNESSEE	153	138	3	11*
TEXAS	1,650	597	125	928
VIRGINIA	129	124	4	1
WEST VIRGINIA	55	0	47	12*
TOTAL	8,597	2,110	802	5,688*

**The discrepancy in these figures is due to the fact that some states report that they will integrate certain districts when they change their present all-one-race status.*

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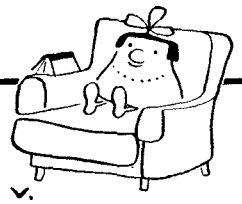

LITERARY HORIZONS

Crazy!

By Granville Hicks

THERE is a little bit of everything in Paul Goodman's **"The Empire City"** (Bobbs-Merrill, $6.95). One finds fantasy, allegory, satire, fairy stories, myths, bawdy jokes, puns, verse. Literary allusions abound—to Marx, Freud, Nietzsche, Rilke, Buber, Kafka (usually referred to in a friendly fashion as "Franz"), and countless others. Almost oppressively serious in its general intentions, it is in some parts a wildly funny book. What it calls for is not a reviewer but, like "Finnegans Wake," a battalion of scholars, although I am not willing to take oath that it would reward such attention.

In scope the novel is a kind of history of our era: Book I, before the war; Book II, the war; Book III, after the war; Book IV, "Modern Times." The topics it considers include politics, economics, education, the arts, and sex. The scene, as the title implies, is usually New York City.

It is a history of our times, written by one who believes or pretends to believe that our times have been and are completely mad. Most of us have considered this as a possibility. Most of us, indeed, have moments when it seems to be certainly true. We are reading a newspaper with more attention than usual, or we are really watching television, or we suddenly open our eyes as we walk along a crowded street, and it is borne upon us that this is the only hypothesis that fits the facts. But whereas most of us recover and go about our business, which requires us to assume that the world somehow makes sense, Goodman has deliberately maintained this point of view throughout the writing of an uncommonly long novel.

Although he obviously believes himself to be sane, Goodman has written a crazy book about this crazy society he sees, and no one should be expected to give a rational account of it. His central character, whom we meet as a boy of ten or eleven, is named Horatio Alger, and you can make what you choose of that. In a convenient summary at the beginning of Book II Goodman tells us:

> Now Horatio, our boy liberally endowed by nature, happened to have no parents to set him the example of correct economic behavior and how to be anxious. He was brought up, in his dependency, as an equal by a brother and sister who lived on the dole, the relatively solid income of our Empire itself as a whole. And when it came time to go to school and be systematically retarded like the rest, he tore up the records, roamed the streets, and learned to read and write from the headlines in the newspapers. An escaped child, a lumpen aristocrat, our heir.

Horatio adopts as his father a financier named Eliphaz, who is also detached from society, having achieved his detachment by financial transactions that I shan't attempt to explain since I don't understand them. Eliphaz holds that the economic system was bad enough in his youth. "But," he continues, "if I was ready to vomit in those earlier days, what dirty words must I employ to mention the decades of 1920-1940, the sabbath of publicity and advertising, and every word of it an insult to honor and intelligence?" His suitability as Horatio's adopted parent is clear.

Book I also introduces us to Horatio's brother and sister, Lothario or Lothair and Laura, to Eliphaz's children, Arthur and Emily or Emilia, and to an omnicompetent Dutchman usually called Duyck Duyvendak. Eliphaz dies a symbolic death in the first part of Book II, and Arthur is killed in the war. Lothario goes to prison as a conscientious objector, makes his escape, and gets into several kinds of trouble. The madness of war is emphasized in various ways.

IN Book III Horatio and a dancer, Rosalind, after certain difficulties, fall in love and are married. Horatio's sister Laura hangs herself, and her sons, Lefty and Droyt, appear on the scene as werewolves. Horatio is tried for treason, since he has detached himself from society, but he is saved from punishment because the district attorney has a heart attack. The D.A. later turns up as a psychiatrist.

Goodman opens Book IV with this announcement: "As I begin this latterly book about Lothair, Emilia and Piet Duyck, and Horatio and Rosalind and the others, let me reveal my present intention. It is to show how these gifted friends of mine, who were always so dissident but not necessarily protestant, have become more satisfied with the folkways of our society. . . . Thus, where I commenced by compiling an Almanac of Reconciliation, I now am concluding with a kind of Register of Reconciliation." Times have changed, he says, and he himself is growing older.

But the reader had better not expect sweetness and light and sanity, for Book IV is as mad as any of the others. Soon, for instance, we find practically the entire company living in Hoboken and practising cannibalism. Duyck travels in outer space, and has some remarkable stories to tell his friends. Lothario is stabbed to death by his son Wayward, sometimes called St. Wayward. Undergoing a mental crisis, Horatio becomes an enthusiast for Eisenhower, and, as a form of therapy, joins the P-TA. The book ends with a wild adventure that Wayward has in Ireland.

There is in Book IV one charming and pointed episode. Droyt tells the others about his brother Lefty, who plays the piano in a tavern for his own pleasure and the pleasure of others, who has a job to which he is suited, who is in love and is looking forward to the birth of a child. Horatio comments:

> Son of my sister Laura, you have come to us with a marvelous story. We find it hard to believe our ears. You speak of a free artist who has an immediate audience; of lovers who wish each other well; of a man who gets paid for a useful job that fits him; of the confidence that there will be some use for another human being in the world. All this is unlikely. . . .

But Goodman rarely condescends to such clarity. As I have tried to indicate, the book is difficult in an arbitrary fashion, full of games of which Goodman has invented the rules, full of recondite allusions and private jokes, full of self-conscious sophistication. Some of the meanings are reasonably obvious; others I think I could dig out if I wanted to make an effort; others would yield themselves up only to determined research. That kind of attack I am quite willing, after my preliminary examination, to leave to someone else. I have an uncomfortable feeling that there is something a little phony about this attack on phoniness. I remember a comparable book that appeared a few years ago, an ambitious, difficult, bitter book, William Gaddis's "The Recognitions." I felt that "The Recognitions" was a failure but that it was an honorable failure, the failure of a man who had aimed too high. By comparison Goodman seems to me to play it safe, to use all the tricks of the advance guard without venturing very far out in front.

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Enriched by All the Pasts

BY JOHN HOLMES

There is only one thing to be said in favor of the 'group' review of books of verse, especially when the group is as miscellaneous as the present one; and that is the fact that nothing can be so well calculated to sharpen anew one's sense of the predicament which any contemporary poet must face. Here are these five poets—Mr. Robinson, Mr. Jeffers, Mr. Coppard, Mr. Sandburg, and Mr. MacLeish; and their very dissimilarity, which is striking, suggests, a good deal, that the contemporary poet is in a sense a lost man. Tradition, which in other ages was precise and dictatorial, is now overwhelmingly complex. Which, of all the traditions he inherits, shall our poet obey? Or shall he endeavor to combine several of them, and of the combination to make something new?"

IT WAS thirty years ago that Conrad Aiken wrote this paragraph, and it is as true today. Aside from that, the reason for quotation is that it appears in **"A Reviewer's ABC: Collected Criticism from 1916 to the Present"** (Meridian Books. 408 pp. $5). Five of the pieces are reprinted from his "Scepticisms: Notes on Contemporary Poetry" (1919) and of the other ninety-seven chosen and persuasively prefaced by Rufus A. Blanshard, more than a third are on poets of this period. The continuity of Aiken's integrity—which, of course, with hindsight looks like foresight—is the value of this book. What he did have to say in 1929 about Robinson, Jeffers, and the others seems by the test of time to be perfectly right, and fair. Blanshard also gives us ten pieces on T. S. Eliot, three on MacLeish, two each on Pound, Dylan Thomas, William Carlos Williams, and three altogether on Robinson. As example and as perspective, this is the most valuable book of this season. Conrad Aiken stands forth as one of the best critical forces of our times—and one of the best stylists.

Let's have those first sentences again. Is the contemporary poet thirty years later still something of a lost man? Tradition is still overwhelmingly complex. The poet must still ask himself which he shall obey, or if he must try to combine several, and make something new. I do not think the poet today is a lost man. He knows his book will come out among dissimilar books. Complexity is his tradition now, and we expect from him not a dominant school or subject-matter, nor even a pervasive manner for very long at a time. This is the richness of modern poetry, that it renews the past, not prolongs it. We have all the pasts at once—classical, Oriental, reasonable, satirical, romantic. And of all who wrote our riches—the pasts of Dante, Donne, Juvenal, and Whitman. Poetry was never in such fortune; not even, I think, thirty years ago. I would far rather be reading today's new poetry than the poetry of thirty years ago.

Centennials, or any fraction thereof, are good for books, and this year brings us the **"Complete Poems of A. E. Housman"** (Holt. 268 pp. $4), who was born in 1859, wrote two small books in his lifetime, and hated textual errors. To these books the posthumous have been added, and some translations, as well as an introduction by Basil Davenport and a history of the definitive text by Tom Burns Haber. One outgrows Housman, but does not stop reading him. His range is narrow, but his music clear, almost always bravely and gravely so. He wrote one book, really, "The Shropshire Lad," and it came to us in four parts, here gathered and corrected.

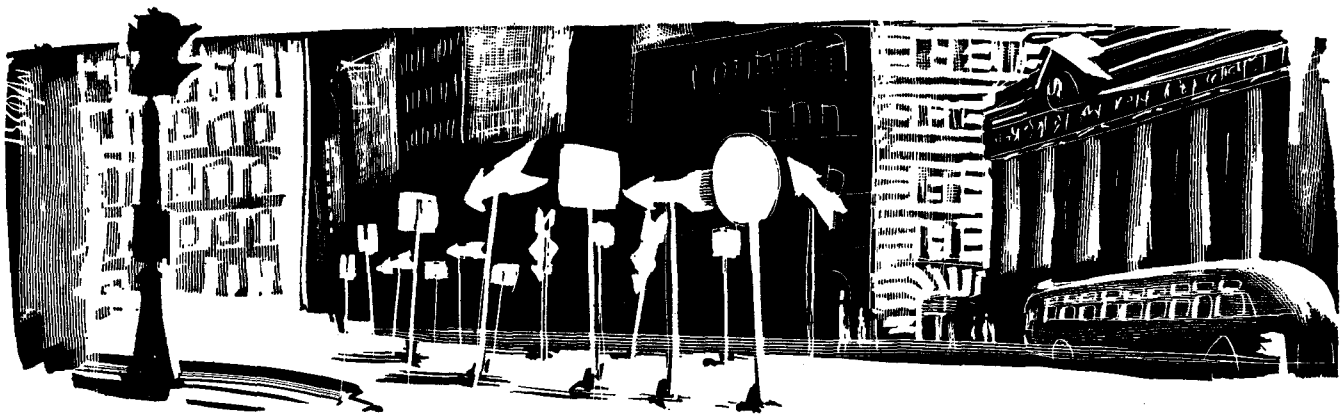
Translations are necessary renewals, because each generation wishes to hear its own voice. Rolfe Humphries, one of our generation's best and busiest renewers, with the **"Satires of Juvenal"** (Indiana. 186 pp. $3.75) gives us all sixteen of the satires in the tough, slashing manner of the original, unheard in Dryden and the few others who tried. He approximates Juvenal's dactylic hexameter, roughly scannable. This certainly is the voice for it, the very voice of satire, with epic sound. Humphries delights in a whopping slangy anachronism, and it is highly effective in such contemporary-seeming satires as the ninth, "On the griefs of a career man," or the third, "Against the city of Rome." Big cities and career men are still with us, as well as base nobles, and the vanity of human wishes. This translation is as real as an angry Irishman reading the daily newspaper, and exciting and funny.

Alastair Reid's book with the wonderful title **"Oddments, Inklings, Omens, Moments"** (Atlantic-Little Brown. 52 pp. $3.75) is the brightest light in this segment of the zodiac. It includes that lovely piece, "Calenture," of the lover who felt:

> the cropped lawn sway in waves,
> the house founder,
> the light break into flecks, the
> path shimmer,
> till, finding her eyes clear and
> true at the centre,
> I walked toward her on the flowering water.

Reid's poems move in spontaneous grace, with an air of surprising them-

(*Continued on page* 42)



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"The Efficiency of Freedom"

"SINCE medieval times, when the independent university first appeared, it has survived many challenges to its independence, not the least of which has been the effort of political authorities to force it into conformity with the conventional wisdom of the day. Each intrusion, even if a minor one or made with beneficent intent, is erosive. Thus, an enlightened society must be alert to them at the outset, and attitudes and practices must be built which will regard all intrusions as unwise and impossible. . . .

"At this time in history, it is not overstatement to say that our very survival depends upon excellence in higher education. We look to our institutions of higher learning . . . for the ever-increasing numbers of persons trained to creative levels needed in every field of knowledge, and . . . for the fundamental research which leads to our advance in all fields of human endeavor.

"The reasons for guaranteeing the security of higher education and keeping it firmly anchored against the winds of intolerance and momentary folly ought to be familiar to all who recognize the pre-eminent position of the university as a citadel of freedom. But, as a wise philosopher said long ago: 'While everything there is to say has been said before, since no one listens, we must say it again.'"

Those are the central paragraphs of "The Efficiency of Freedom" published on Tuesday of this week by The Johns Hopkins Press at the instigation of the Committee on Government and Higher Education, headed by President Eisenhower's brother, Dr. Milton Eisenhower, one of America's distinguished educators. The whole of the monograph runs to forty-four pages. It encompasses the findings of a two-year study that reached actively into forty-nine states and included on-the-spot research in thirty-nine of the forty-nine. A much larger volume, "The Campus and the State," will appear in June with detailed documentation for these conclusions:

1. Costs of education are rising along with the costs of everything else in the continuing inflationary spiral that dominates the American economy.

2. In an understandable effort to hold all expenses down, governors and legislatures of the states have imposed progressively stricter controls on spending everywhere in government, including spending in state-supported colleges and universities.

3. Such controls have increasingly tended to put the real fate of education in the hands of auditors, purchasing agents, and other state employes, who have neither training to understand educational problems nor responsibility for the actions they take on behalf of their political superiors.

4. What thus begins as financial regulation inevitably acquires partisan overtones, with the result that freedom to teach where the truth leads is endangered if not curtailed.

5. In defense against political infringement on academic liberty, some schoolmen have attempted to hide or disguise their budget operations.

6. Legislative suspicions have been aroused by such evasions, bringing about further controls and compounding the educators' harassment.

7. It is, therefore, essential for both sides to the growing controversy—educators and state officials alike—to recognize that "freedom of education and efficiency in management are not incompatible."

8. As a bulwark of good faith, every state should provide, either through Constitutional amendment or by statute, for independent government of each institution of higher learning by a board of lay trustees, vested both with authority and responsibility, given the right to argue directly before legislative committees in determination of budgets, and guaranteed against political interference.

9. Educators on their part should make it a policy to inform the state and the people fully and freely on the extent and nature of institutional spending. There may be times when this information will be used to annoy scholars, but the risk must be run for the common good.

10. Educators must also concede the justice of state apportionment of school-budget totals in relation to other state spending (as opposed to attempts to dictate the size of individual items within the budget) and work together voluntarily to bring about economies through elimination of overlapping functions among the several schools within a state.

"University personnel are . . . [not] exempt from a responsibility to abide by high standards of integrity, behavior, and performance," the authors of "The Efficiency of Freedom" remind, "but they should not be held accountable to political authority for the knowledge their researches develop, even if it is unpopular and discomforting. . . . To decide otherwise would be to stifle individual creativity and open the doors to requirements that scholars and students must follow popular doctrine without question. By definition, this would not be education, and it would violate those principles which are the dynamic of a democratic society. Had our forefathers not had this vision, we might still be bound by such archaic notions as the belief in witchcraft."

Only the relationships of state government to state colleges and universities are examined in this thin, muscular book. Influences exerted over higher education by the Federal Government, by private pressure groups and by other external forces are "left for separate study by appropriate agencies." But within their own acknowledged limits, "The Efficiency of Freedom" and its forthcoming companion, "The Campus and the State," are required reading for all who have wondered about the wisdom of the American Bar Association's recent call for further legal restrictions on personal liberty.

—John Lear.

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LETTERS TO THE EDITOR

LIBRARY OF CONGRESS

In publishing in your April 11 National Library Week issue the article on "Has the Library of Congress Been Shelved?," I am sure you meant to be constructive. I greatly regret, however, that the Library had no opportunity to see it and to comment on it before publication. The picture presented is exaggerated and in some respects erroneous, and the attack upon Congress is intemperate.

Every large research library has problems attendant upon the growth that is inevitable if it is to be anything more than a repository of out-of-date materials. The Library of Congress is no exception. Some of the problems are of long standing and cannot be solved overnight. As Librarian of Congress, I have found members of Congress individually and committees of Congress collectively quite understanding of these problems, and they have given the Library substantial support for an orderly attack upon them.

To assume that the Library would automatically fare better as a part of the Executive Branch of the Government seems to me both naïve and fallacious. There is strong evidence that the Congress is proud to have the Library of Congress serve the nation not only by serving its elected representatives but also by making its great resources available to agencies in the Executive Branch, libraries, scholars, and others.

The author of the article is entitled to his opinions. I do not subscribe to them. The Library of Congress has achieved its present stature under the aegis of the Congress, and I am quite willing to trust to its continued good will and concern for the public interest.

L. Quincy Mumford,
Librarian of Congress.

Washington, D.C.

BOOKED FOR FIFTH

Has Horace Sutton ever been "Booked for Travel" in midtown Manhattan? One wonders after reading his May 2nd piece in *SR* on Tokyo wherein he likens Tokyo's Ginza to New York's "Fifth Avenue and Forty-fifth." Sutton writes, "Perhaps it was the traffic, the frenzy, the crowds, the advertising. It could have been Fifth Avenue and Forty-fifth . . ." Fifth and Forty-fifth has the traffic, the frenzy and the crowds—but certainly not the garish neon advertising signs as shown in the picture. On Mr. Sutton's next visit to the office, I suggest he take a short walk east to Fifth and then a short walk west to Broadway. Such travel is broadening.

Walter R. Wyss.

Garden City, N.Y.

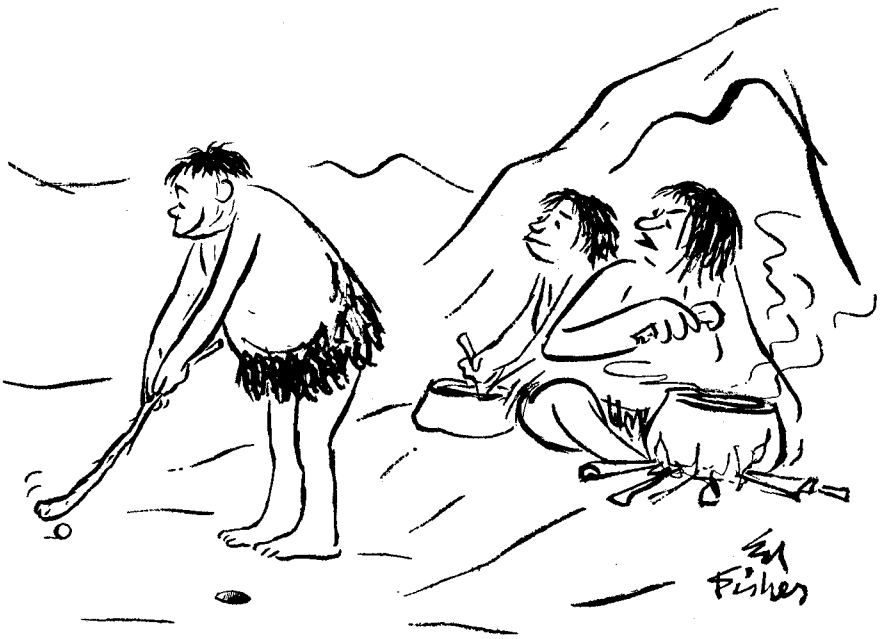
PENETRATING COMMENT

Your editorial "Science and Moral Illiteracy" (*SR* May 2) is the most penetrating comment on the moral state of our country I have read in months. We have already begun to feel the effect of the lack of moral responsibility on the part of juvenile delinquents and political leaders. Now it is the educators.

Some day a few dried-up people will be sitting "On the Beach" asking themselves how and why mankind could have logically thought it could have the fruits of freedom without the burden of responsibility.

M. L. Pollard.

Washington, D.C.



"Well, there goes civilization!"

WEST IS WEST

How completely refreshing to find Wallace Stegner's article (*SR* May 2) with its description of the West Coast viewpoint. As a West Coast transplant to the East, I can assure you, however, that the "cult of regionalism" still exists with its ardent advocates and controversies in *this* portion of the East, at least.

In spite of our admiration for the beauty of the Northeast, and for our friends here, my husband and I weary of constant clichés about the tradition, historical background, depth and strength of character, large-c Culture, superior colleges, etc., to be found exclusively in this region (we include New England, of *course*).

Betty Jean Bartholomew.

Clinton, N.Y.

BULLY FOR BRUCKER

Bully for Herbert Brucker's article (*SR* April 25) on what's wrong with the press! The transfer of journalistic autonomy from the truth-seeking editor to his dollar-seeking business manager is a serious problem for a society which needs truth to remain strong and free.

All too many cities are undernourished journalistically by the resulting thin fare.

Paul Blanshard, Jr.

Philadelphia, Pa.

EASTMAN'S BARRAGE

Critical letters attacking Max Eastman's account of an incident with Ernest Hemingway (*SR* April 4) are reminiscent of a barrage of critical letters against John Ciardi for an unfavorable review of a book of poetry by Anne Morrow Lindbergh.

In both instances it is a case of hero worship. The magic name of Lindbergh promoted the attacks against Mr. Ciardi's review, which I considered more interesting than the poetry. And, apparently, many of us who admire Mr. Hemingway cannot bear the thought of the hero being presented in a just too human light.

Joseph Stoller.

Oak Park, Ill.

NO SNACKS FOR SOVIETS

This is in reference to Willem Brouwer's warmhearted suggestion (*SR* May 9) that funds be contributed so that Soviet families could dine as guests of Americans at the American National Exhibition in Moscow this summer. The idea is a fine one, but before plans get too far along I must inform your readers that no restaurants or snack bars are contemplated for the exhibition, although there will be food demonstrations. There was some early thinking along this line but the plan was abandoned after complications arose. Among other things, transporting huge quantities of fresh American food into Moscow would contribute a major logistic problem.

Richard G. Cushing,
U.S. Information Agency.

Washington, D.C.

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SR GOES TO THE MOVIES

How to Be Naughty but Nice

WHILE Brigitte Bardot and her Continental cohorts continue to meet the censors head-on, there seems to be a growing tendency among our native film makers to skirt the edges of their own Production Code in an effort to be safely provocative. They titillate like a burlesque queen, promising a good deal more than they intend to deliver. They salt their pictures with racy dialogue and *double-entendres,* with suggestions and smirking hints of sophisticated hot stuff yet to come. But when the final reel comes round, all their characters are suddenly Rinso-white. The lecher was merely putting on an act, the girl is as virginal as when she left her cradle. And the wealthy, and hitherto inaccessible, handsome bachelor is waiting to fold her in his arms. The audience knows it has been had.

The assets in this kind of picture invariably include elegant settings, beautiful girls, and lavish scenic displays. (One must take his fun where he finds it.) Their casts generally feature a number of attractive and charming people, types artfully chosen for their sexual allure. But no matter how hard the stars may work, no matter how distracting the scenery may be, they rarely succeed in concealing the fact that the producers are playing an elaborate game of having their cake and eating it too.

Take for example **"Count Your Blessings,"** with Deborah Kerr, Rossano Brazzi, Maurice Chevalier, and a whirlwind tour of London, Paris, and the fabulous château country. Brazzi, a debonair French duke, is called off to the wars immediately after his marriage to Deborah Kerr. After nine years he returns home — and the scriptwriter, Karl Tunberg, has a chucklesome time preventing him from resuming his interrupted honeymoon. Later, in Paris, the wife has good reason to suspect that the Duke —these irrepressible Frenchmen!—is having affairs with every available *gamine.* After all, he sets up one in an apartment that seems to be all boudoir, and is seen disappearing into the ducal chambers with a magnum of champagne with another. And Uncle Maurice takes Deborah for a long ride in the country to explain to her the heart of a Frenchman. But were they right about Rossano? Not by a hundred kilometers. He was tasting champagne with the red-head, for the vineyards are an important part of the de Valhubert estates. And Albertine, the seductive brunette, was an Army nurse from Indo-China who needed a fresh start in Paris. Now, Deborah, do you still want that divorce?

* * *

Or consider **"Ask Any Girl,"** presumably the adventures of an average white-collar career girl alone in New York City. The picture has barely started before Shirley MacLaine is stripped to her slip in a girls' hotel. From then on she is backing off the advances, but accepting the invitations, of Gig Young, Rod Taylor, and Jim Backus. She enlists the aid of advertising executive David Niven to help her in "motivational research" so that she can wallop woman-chasing Young "below the level of his awareness" — even staying overnight in Niven's apartment (clad, as you might suppose, in men's pajamas) in the interest of pure research. Nothing happens, of course, but imagine the suspicions—and the dialogue—once Young finds out. And the fun as Niven makes his way through Young's little black date book, calling now on a luscious blonde, now on a sports-loving red-head—also in the interest of "motivational research."

But don't suppose for a moment that our Shirley is lured to the primrose path, or that every one of her would-be playmates isn't solid and decent underneath. At least in the final reel.

* * *

ANOTHER familiar form of movie bait is the lurid lobby, and United Artists was probably smacking its corporate lips at the prospects of publicizing **"The Naked Maja."** A huge billboard in Times Square was decorated, albeit briefly, with a gigantic replica of Goya's famous nude. (Civic authorities insisted that Goya's own, more decorous portrait of the Duchess of Alba be substituted.)

But again, promises were made but to be broken. The film itself proves to be a dull, hopelessly romantic version of the affair between Goya (Anthony Franciosa) and Alba (Ava Gardner). One has the distinct impression that nothing would have made the script writers happier than to let them get married. As for that famous nude, the only peek you'll get is in the theatre lobbies.

—ARTHUR KNIGHT.

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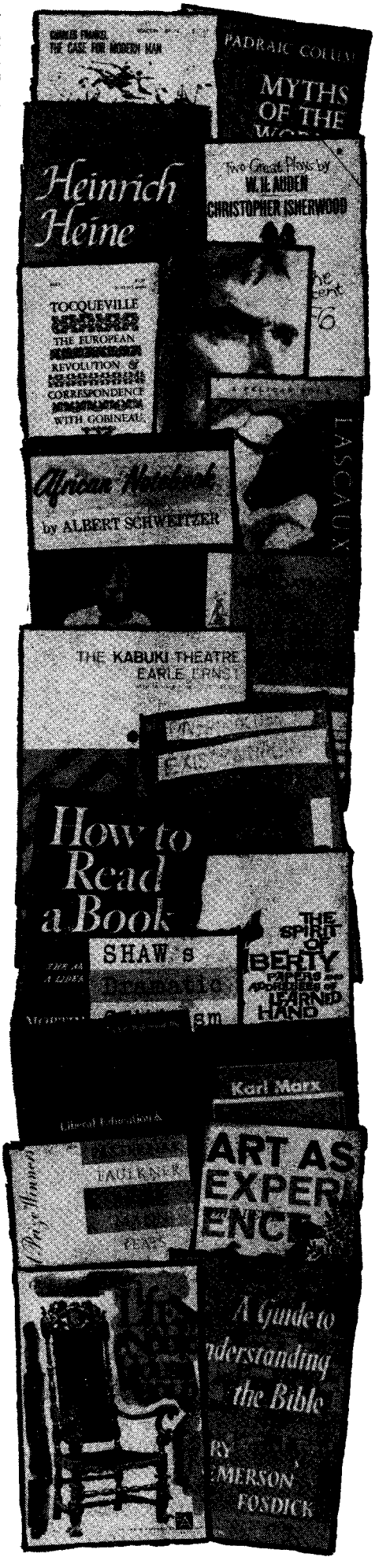

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V-97	V-98	V-99	V-100	V-101	V-102	V-103	V-104	V-105	V-106	V-107	V-108
V-109	V-110	V-111	V-112	V-113	V-114	V-115	V-116	V-117	V-118	V-119	V-120
V-121	V-122	V-123	V-124	V-125	V-126	V-127	V-128	V-129	V-130	V-131	V-132
V-133	V-134	V-135	V-136	V-137	V-138	V-139	V-140	V-141	V-142	V-143	V-144
V-145	V-146	V-147	V-148	V-149	V-150	V-151	V-152	V-153	V-154	V-155	V-156
V-157	V-158	V-159	V-160	V-161	V-162	V-163	V-164	V-165	V-166	V-167	V-168
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TV AND RADIO

Worse than a Crime

A BLUNDER occurred on the air a short time ago—a conspicuous and exceptional blunder that one could pass over in forgiving silence if it did not reveal too much about the atmosphere in which broadcasting occurs. It was the kind of blunder that is worse than a crime.

It occurred toward the end of a sober and effective re-creation of part of the Nuremburg trials on "Playhouse 90." Claude Rains portrayed one of the Allied judges. Rains was facing one of the sentenced German judges who was asking for understanding. Rains asked how could he be expected to understand the murder of innocent people in—and then Mr. Rains went on speaking for two seconds, but no words were heard.

The suppressed words were "gas chambers."

An explanation appeared in Miss Harriet Van Horne's column in *The World-Telegram.* No one, according to a CBS spokesman had actually requested the suppression of the words, but by agreement with the American Gas Association, one of its sponsors, "Playhouse 90" does not show, or refer to, lethal uses of gas (as in suicide, for instance). According to *Time,* the sponsor had insisted upon the deletion.

The first explanation is the important one. We can all understand the dismay of a cigarette maker who paid for the rerun of an old war movie and heard, directly after his commercial, the words "coffin nail" used by the hero. We who are not investing millions of dollars may have a sense of humor about such things, but we have no right to expect it from broadcasters and agency men and sponsors. They have trouble enough meeting their responsibilities to us as it is. We can lightly say they are supersensitive—but if the Negroes of America can object to being shown in trivial or mean aspects, the plumbers can at least say we won't be shown as slovenly cadgers on the programs we pay for.

I do not find at all funny the omission of the figure of Leon Trotsky from Soviet films purporting to recount the story of the "Ten Days That Shook the World" and I do not find forgivable the suppression of the words "gas chambers" in dealing with Buchenwald. And I think that the atmosphere in which some broadcasting functionary expunges these words out of fear of what the sponsor may say, is fatal. It is fatal to the integrity of the medium.

I do not think it necessary to project this kind of self-intimidation into the future when the known political leanings of a sponsor will eliminate the mention of FDR from a drama about World War II or the private life of another will prevent the utterance of the dreadful word "mistress." The situation is bad right now, and it can be cured.

It can be cured if the broadcasters will go back to the free-enterprise system. I know that no court in the land would uphold the position, but it can be argued that the whole present relation of sponsor to program is, if not illegal, outside the law. When the basic law under which broadcasting operates was passed, *stations created programs.*

The law gave a station the right to use a portion of the air in return for the programs created. Advertising—which is not the same thing as sponsorship—came in in spite of the desires and expectations of such free enterprisers as Herbert Hoover and David Sarnoff. The sale of time for programs, instead of for commercial announcements between programs, came much later. When Congress passed the basic law the expectation was that the holder of the franchise would create the broadcasts or have them created *for him.*

OF COURSE the broadcasters would multiply their profits five times over if they had control of programs. And they might grow arrogant, they might even produce worse programs than some now appearing, they might be more fearful of advertisers than they now are of sponsors. *But they would be responsible.*

We could say to them, "there *were* gas chambers at Buchenwald and you are not obeying the law which compels you to operate in the public interest by keeping that fact from us." We could say it through the Congress if necessary.

We could. But the grimmest thing about the suppression of "gas chambers" on Playhouse 90 is that few people bothered about it enough to discover the facts and the publication of the facts has had no results. We need an aware and sensitive public. It was an insensitive public that made Buchenwald possible.

—GILBERT SELDES.

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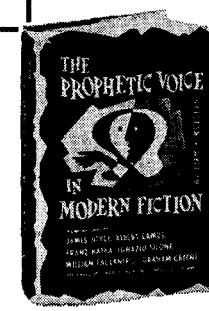

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MUSIC TO MY EARS

Balance Sheet on the Bolshoi

ADD or subtract as you will, there can be no other sum of the Bolshoi Ballet than this: it is the greatest collection of dancers in a single company to appear before the New York public during the modern era (dating from the first season of the Ballet Russe de Monte Carlo in 1933). And it is equally evident that for some, the sum is greatest in the beautifully perfect and perfectly beautiful "Giselle" when Galina Ulanova dances the royally deceived peasant girl with Nina Timofeyeva as Queen of the Wilis.

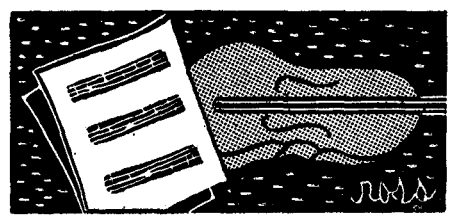
To speak of any two hours of dance as "beautifully perfect" may seem a loose stretch of truth. Beautiful, yes, or perfect—but . . . ? Nevertheless, the second Ulanova "Giselle," which closed the Metropolitan Opera House engagement, was one of those choice, what-is-so-rare-as-a-night-in-May occasions when everything was in tune, the audience a kind of invisible but far from inaudible sounding board for the effort put forth by Ulanova and her associates (Fadeyechev as Albert, Levashev as Hilarion, Bogomolova and Evdokimov dancing the pas de deux). With their bright, particular star in ascendance, the brilliant corps wheeled about her like so many orbiting satellites.

The choice of "Giselle" for this occasion struck a gratifying note of agreement with a universal sense of values. For it put everything else danced by the company during its memorable engagement in a suitable perspective, making effortlessly apparent the superiority of this company when its best is dealing with such a composite of fundamental balletic values. For the rest, however, there are not only mixed but mingled feelings. "Romeo" is impressive theater if only partially realized dance; "Stone Flower" is superior acrobatics, rather pallid storytelling in an outmoded idiom; "Swan Lake" blends more showmanship than choreography in disproportion to the poetic essence of Tchaikovsky's score, with the "Highlights" a purposeful mixture of artistry ("Chopiniana" and "Dying Swan," a pas de deux or two) and exhibitionism (too many to itemize), with some sections ("Forest Devil" and "Sabre Dance") rather more revealing than intended of current Soviet taste.

Like the legendary elephant described by the blind men (wide or narrow, flat or long, according to whether one was feeling torso or trunk, ear or tail), the Bolshoi Ballet could be anything one singles out to mention. Its base of talent is wide, its range of art-work narrow, its poetic impulse rather flat, its roster of able performers long. Taken together, however, it has massive strengths with complete obedience to a direction which is not always what it might be to realize all its potentialities.

It is probable that certain of those strengths—the high lifts engineered by the men, the remarkable extension of the women (ranging from Plisetskaya's high-flung, head-touching back kick to the deep arabesques of Ulanova, the wide leaps of Struchkova and the eloquent line of Timofeyeva) are even now being practised by some of our younger dancers stimulated by the Soviet virtuosity: likewise the elevation and strength, the amazing assurance in single-footed landings which have given native male dancers a new conception of what their bodies can be trained to do. Not to be ignored, either, is the exceptional decorum of this company on stage, also their professionalism and esprit de corps which are something to shame the vanities sometimes shown in organizations of much lesser attainments.

All this is the outgrowth of no divine dispensation, but, rather, of hard work and superior schooling. But it is well to remember that the Bolshoi Ballet is no accidental agglomeration of individuals. It is a carefully screened collection of specialists, selected as purposefully as any Olympic team to provide maximum efficiency in sprints and jumps, middle and long distance events, flat going and hurdles, not to mention weight lifting. Thus we arrive at such a marvelous specimen as Plisetskaya for general eye-appeal as Ulanova is for the special taste, the facile Georgi Farmanyants for the eye-catching jester part in "Swan Lake," as Vladimir Levashev is for the agile character requirements of "Romeo" (Mercutio), "Swan Lake" (Sorcerer), "Stone Flower" (Severyan) and "Giselle" (Hilarion) with Yaroslav Sekh in reserve, Yuri Zhdanov for the sturdy "cavalier" types, with Fadeyechev and Boris Khokhlov shading him to one side or the other as a younger, more appealing *danseur noble* is required. Going down the line to the younger dancers, there are special functions and duties marked out for the energetic Ekaterina Maximova and the more vivacious Bogomolova, the vibrant Vladimir Levashev ("Stone Flower" in particular), and even a supple super-specialist (in the "Giselle" pas de deux), Gleb Evdokimov. For that matter Maya Samokhvalova did little else than the Queen of the Wilis, with Gennadi Lediakh exclusively available for spinning and air turns.



If this is one highly efficient way in which to compose a ballet company, it is not the only, or necessarily the best one. Granting its "Giselle" unparalleled excellence, it is also possible to prefer the Royal Ballet's "Swan Lake," not only for its superior choreography or the sustained characterization of Margot Fonteyn's Odette/Odile, but also because the total human participation—dancers, designers, executive direction—results in a more absorbing kind of story-telling. Direct comparisons are lacking for "Romeo" or "Stone Flower," but each suffers from subordination of the individual to the mass.

Clearly there are cross-currents in the Soviet society, as in any other, which influence the Bolshoi to be one kind of traditional expression as the Moiseyev Dance company showed us another kind of adventurous one. Some missed in the productions of the later visitors the kind of ingratiating humor and humanness we admired in the earlier ones. And there were instances of garishness and color clashes (especially in the designs for "Stone Flower" and the costuming of all the ballets save "Giselle") which made one wonder what had become of the legendary gifts typified by such older Russians as Benois, Bakst, Golovin, Soudeikine, and Roerich (among many others).

Speaking for the music lovers among dance enthusiasts, the Bolshoi visit will be long remembered for the vigor and authority of Yuri Faier's orchestral direction, with or without consideration for his visual handicaps. Certainly, what we admire in them is within our power to achieve, given the will for the effort required: we hope it is the benefit of "cultural exchange" that what we find lacking is also their will to improve.

—IRVING KOLODIN.

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Copernicus, Brahe, Kepler, Galileo

"The Sleepwalkers: A History of Man's Changing Universe," by Arthur Koestler *(Macmillan. 624 pp. $6.50), beginning with the Babylonians, tracks the directions that ideas about the heavens have followed. The work is considered by the British astronomer A. C. B. Lovell, whose new book, "The Individual and the Universe," was excerpted in* SR *May 2.*

By A. C. B. Lovell

TODAY, when man has already succeeded in creating two artificial planets, and is even planning to launch himself into space, it is hard to realize that only 300 years ago men were persecuted for teaching that the earth itself was in motion. Yet since the dawn of consciousness the belief that the earth was fixed in majesty at the center of the universe had reigned supreme. The egocentric view of creation became embedded in religious and philosophical beliefs to such an extent that in the year 1633 Galileo was tried before the Inquisition and ordered to abandon his teaching that the sun was the center of the world and that the earth moved as a whole around it. The Holy Office declared the propositions to be foolish and absurd, philosophically and formally heretical because they contradicted the doctrine of the Holy Scriptures.

"The Sleepwalkers" is a book about these changes in man's idea of the heavens. It is a long narrative, beginning with the Babylonians, who thought of the world as an oyster, and ending with Newton, who, born in the year of Galileo's death, put the seal of final authority on Galileo's beliefs. But Mr. Koestler did not set out merely to write a narrative account of these episodes in human history—although indeed there would be every justification for doing so because cosmology has rarely been treated coherently over such an enormous time span. He is a distinguished humanist, and uses his narrative as a background in an attempt to establish two important themes. One theme is the changing relations between science and religion and an analysis of the events which have led to "the divided house of faith and reason" of our day. The other theme is an attempt to prove that the cosmology of a given age is not the result of unilinear scientific development, but of its conflicts, prejudices, and specific ways of doublethink.

—Jacket design for "The Sleepwalkers."

1600 was the turning point.

The facts of Mr. Koestler's narrative are not seriously disputed. He surveys the ancient scene and reminds us that Aristarchus of Samos taught that the earth and planets revolved around the sun. He was the last of the disciples of the great Pythagoras, and for nearly 2,000 years this basically correct heliocentric theory was either forgotten or repressed from consciousness.

For Mr. Koestler the principal sleepwalkers are Copernicus, Tycho Brahe, Kepler, and Galileo. Copernicus rediscovered the heliocentric system of Aristarchus; he envisaged the sun as the center of the universe with the earth and planets revolving around it, the whole being bounded by the sphere of the fixed, unchanging stars. However, Mr. Koestler regards the year 1600 as the most important turning point in human destiny: "Astride that milestone, with one foot in the sixteenth and the other in the seventeenth century, stands the founder of modern astronomy, a tortured genius in whom all the contradictions of his age seem to have become incarnate, Johannes Kepler." Kepler's three famous laws of planetary motion exposed the fallacious reasoning that led Copernicus to introduce the cyclic and epicyclic motions in his cosmology. But Copernicus and Kepler were theorists; it was the telescope in the hands of Galileo which produced the convincing observational demonstration of the basic truth of these ideas.

Mr. Koestler asks us to believe that the scandal of Galileo and the Inquisition could have been avoided and that it was an isolated and untypical event in the history of the relations of science and theology. To support his argument he even accuses Galileo of intellectual deceit, and he emphasizes the point that Copernicus and Kepler had already emerged unscathed, although teaching that the earth was not the center of creation. He comes down heavily on one side in this perpetual debate. Mr. Koestler's side fails, however, to appreciate the effect of observational evidence as distinct from the previous theorizing, and particularly the fact that Galileo's observations of the moons revolving around Jupiter was a quite formidable argument in favor of the idea that the heavy, ponderous earth was in motion around the sun.

The author's anxiety springs from a desire to preserve all the help that the unification of faith and reason can give to a world which is now equipped with the means of committing racial suicide. "The Sleepwalkers" is a brilliant and provocative book, one which would certainly have been placed on the Index with the "Dialogue" had the author lived in another age.

FRASER YOUNG'S LITERARY CRYPT NO. 831

A cryptogram is writing in cipher. Every letter is part of a code that remains constant throughout the puzzle. Answer No. 831 will be found in the next issue.

EPA EGNHLBP CW

PCBA COAG

AKBAGNAZRA.

—SCPZFCZ, NZ RCLLAZE

CZ T PTFEX

FARCZQ LTGGNTYA.

Answer to Literary Crypt No. 830

A conservative is a man who is too cowardly to fight and too fat to run.

—ELBERT HUBBARD.

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Yesterday's Esoterica: Today's Space Primers

By IRWIN HERSEY, *Editor of* Astronautics, *a publication of the American Rocket Society, and Director of Publications for the Society.*

THE SPACE AGE has not been without its impact on the publishing business. Before the first Sputnik, publishers brave enough to offer books dealing with such esoteric subjects as rocketry, guided missiles, satellites, or space flight were usually repaid by finding their offerings consigned to the remainder list in short order. Not so today, however, when space flight has become a household word and almost any author with something to say on the topic can find a publisher ready and eager to sign him to a contract.

While the past eighteen months have seen publication of sufficient volumes in this area to fill a five-foot shelf with little or no difficulty, **"Space Flight"** (McGraw-Hill, $6.50), by Carsbie C. Adams, president of a research and development company in the field, may well be the most informative and readable book on the subject since Willy Ley's classic, "Rockets, Missiles and Space Travel." Starting with Man's earliest dreams of space flight, Dr. Adams takes the reader step by step through the history of astronautics and rocketry, describes the background for today's impressive developments, and painstakingly examines the problems tomorrow will bring in such areas as keeping man alive on a space ship, space communications and navigation, and interplanetary flight. In so doing he provides a lively but scientifically accurate rundown on such subjects as satellites, space stations, moon bases, and various types of nuclear propulsion systems. In a thoughtful final chapter he even examines the profound philosophical implications of astronautics. In addition, the book contains by far the most extensive astronautical bibliography compiled to date, with separate listings after each chapter for maximum convenience.

Andrew G. Haley is a lawyer by profession, a former president of the American Rocket Society and now president of the International Astronautical Federation, a founder of Aerojet Engineering Corp. (today, as Aerojet-General Corp., the country's largest producer of rocket engines), and a man with a profound interest in people. He has combined these varied concerns in **"Rocketry and Space Exploration"** (Van Nostrand, $6.75) and produced an impressive volume which is a good deal more than just "another book on space flight." While providing an excellent short history of rocketry and a first-rate chapter on what rockets are and how they operate, the book concentrates to a large extent on what the author knows best—international cooperation in astronautics, the people and the companies making up the country's fastest-growing industry, and the legal problems involved in space exploration. More than 170 illustrations, many not previously published, provide a valuable pictorial supplement to a unique work.

ANYONE with an interest in military astronautics and guided missiles will find two recent volumes of value. The first of these, **"Space Weapons"** (Praeger, $5), compiled and edited by the editors of *Air Force*, offers a full-scale review of the race into space from the military standpoint. Well-illustrated articles by such authorities as Simon Ramo, chief scientist of the Air Force ballistic missile program; Dr. Hubertus Strughold, space medicine pioneer, and Krafft Ehricke, assistant to the technical director of Convair-Astronautics, comment on various aspects of the problem. For good measure, the book includes the complete text of the "Primer for Space Technology" compiled by the President's Science Advisory Committee, and a glossary of military astronautics terminology.

Erik Bergaust and Seabrook Hull, editor and former associate editor respectively of *Missiles and Rockets*, the first trade magazine of the industry, are what might be called the "angry young men" of astronautics. In **"Rocket to the Moon"** (Van Nostrand, $5.95) they have written an angry book, at times in terms so shrill as to become almost hysterical. Nevertheless, the authors have something to say, and have marshaled an imposing array of facts to support their viewpoint. Their premise is that the United States lacks a national space flight program, and that this lack may be traced directly to the fact that space power has been, and still is, tied to air power, and that development of true U.S. space capability has been delayed for years by "earth-bound, seabound, or airbound thinking." Their proposed solution: establishment of a single, unified space agency, replacing the present separate and distinct civilian and military agencies, and manning it with dedicated space scientists instead of Johnny-come-latelies to the space field. Regardless of the merits of this proposal (and it is one which has the support of many astronautical engineers and scientists), the argu-

Your Literary I. Q.

Conducted by John T. Winterich

SHAKESPEARE SCHOLARSHIP SCOOP

Was Shakespeare familiar with the hula hoop? David Deutsch of New York City has explored the canon and has come up with some startling indications in the affirmative. He asks you to identify the plays in which the pertinent quotations appeared. Answers on page 35.

1. "These are but wild and whirling."
2. "Now sways it this way. . . . Now sways it that way."
3. "This is excellent sport, i' faith."
4. "Which rolls and rolls and rolls."
5. "I have known her continue in this a quarter of an hour."
6. "Thou hast drawn my shoulder out of joint."
7. "And hang it round."
8. "I am giddy; expectation whirls me round."
9. "Incite them to quick motion."
10. "If this fall into thy hand, revolve."

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ments advanced by the authors in its favor unfortunately get in the way of what is actually the most compelling part of the book, the "rocket to the moon" of its title. Here the authors are on firmer ground, and they present an engrossing picture of what it takes to get to the moon, a good physical description of the moon itself, and an analysis of what exploration of the moon can mean from both the military and scientific standpoints. This part of the book is so good, in fact, that one is inclined to wish the authors had stuck to this subject and left the political diatribes to another occasion.

ALMOST two years ago, several months in advance of the launching of the first Sputnik, the Rand Corp., a nonprofit organization that does long-range research for the Air Force, issued its now-famous "Casebook on Soviet Astronautics," which accurately predicted Russian capability to put an artificial satellite into orbit in the very near future. Large portions of the Casebook are now available in **"Behind the Sputniks"** (Public Affairs Press, $6). Edited by F. J. Krieger, one of the country's top authorities on Soviet space capability, and editor of the original Casebook, this volume offers, almost entirely in the words of Soviet scientists and engineers, a thoroughgoing analysis of such subjects as satellites, flight to the moon, interplanetary travel, nuclear-powered aircraft, and the technical problems of rocketry from the Russian point of view. It will intrigue any reader anxious to learn why the Russians may be ahead of us in the race for space.

"Soviet Space Science," by Ari Shternfeld (Basic Books, $6), is a good companion volume for Carsbie Adams's "Space Flight," except that in this instance the author is a Russian, rather than an American. An excellent survey of the science of astronautics, covering much the same ground, it is of particular interest because it is written from the Russian point of view, and provides an inkling as to Soviet thinking in this area. Those hoping to find the true story of how the Russians managed to beat us into space, however, will find that the author carefully avoids any detailed accounts of Soviet progress and instead draws primarily on foreign (and particularly American) research and experiments in documenting this careful and lucidly written study. Translated by the Air Force Technical Documents Liaison Office, the book contains a foreword and epilogue by Willy Ley and a good collection of photographs and drawings, again drawn primarily from foreign sources.

PERSONALITIES

As Teen-ager She Toppled a Tsar

"The Memoirs of Princess Dashkov," translated and edited by Kyril Fitzlyon *(Taplinger. 322 pp. $6.50), acquaint us with a magnetic Russian who was an intimate of Catherine II and the target of attentions from Voltaire, Diderot, Rousseau, not to say Benjamin Franklin. Ivar Spector, of the Far Eastern and Russian Institute at the University of Washington, wrote "An Introduction to Russian History and Culture."*

By Ivar Spector

THE HISTORY of "The Memoirs of Princess Dashkov" is almost as remarkable as the vicissitudes of their author during the reigns of Peter III, Catherine II, and Paul I of Russia. Written in her later years (1804-1806) entirely from memory, one copy was spirited out of Russia by a young Irish friend, Catherine Wilmot, a second was burned at the border by Martha Wilmot to escape detection and confiscation, and a third, incomplete version was eventually published as Volume 21 of the so-called "Vorontsov Archives." Originally written in French, the Memoirs are now published for the second time in English, this being the first complete and unexpurgated edition, minus the "doctoring" of Martha Wilmot, who persuaded the princess to write them, and who edited the first English edition in 1840.

Princess Catherine Dashkov (1743-1810), a member of the influential Vorontsov family, played a significant role in the *coup d'état* of June 28, 1762, which removed Peter III and placed his wife, as Catherine II, on the throne of Russia. The Memoirs provide one of the three most reliable, first-hand accounts of this episode which, rightly or wrongly, spread the fame of Princess Dashkov throughout Europe as the "woman of nineteen who changed the government of the Empire." Strictly speaking, they serve as a companion volume to "The Memoirs of Catherine the Great," which appeared recently in a new English edition, edited by Dominique Maroger.

The princess was an extraordinary person in her own right. She was a member of the Free Economic Society, Russia's foremost learned body, an ardent bibliophile, writer, and translator of passages from David Hume. The empress in 1783 appointed her director of the Academy of Sciences and the first president of the Russian Academy, an institution the princess herself recommended to Catherine II for the study of the Russian language. In this capacity she commissioned and helped to prepare the first Russian etymological dictionary. It is clear that she was in full sympathy with Catherine's prediction that Russian "would one day become the universal language."

Widowed at twenty, and preoccupied during much of her life with civic affairs, the princess nevertheless traveled widely in Western Europe, with

Blue Boy on Skates (Twilight)

By M. L. Rosenthal

LITTLE circle
big circle
here comes a little animal on tiny wheels

the metal on the stone
does the singing

Look at the ghost girls whispering on the stoops

I spin and spin
until I feel them stare
and then I whirr away through the summer air

the metal does the ringing
on the stone

They think I live on bees and poison ivy.

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a purpose in view—the education of her son, who received a master's degree from the University of Edinburgh before he was seventeen. Because of her magnetic personality, her well-known intimacy with Catherine II, or a combination of both, she was the center of attraction wherever she went. Everyone of consequence, it seemed, including Voltaire, Diderot, Rousseau, David Garrick, and the redoubtable Horace Walpole wanted to meet her. Benjamin Franklin arranged her membership in the celebrated Philosophic Society of Philadelphia. The Memoirs, therefore, constitute a veritable "Who's Who" of the élite of European society and culture in the latter part of the eighteenth century. No ordinary tourist, her observations were penetrating and forthright.

In spite of her exposure to the ideas of the French Encyclopedists, there was a strain of Slavophilism in Princess Dashkov. This found expression in her attacks on the Westernizing policy of Peter the Great, whom she regarded as "great" in the West, but not in Russia. "Foreign writers," she contended, "out of ignorance or disregard of truth, have proclaimed him the creator of a great empire, which in fact had played a more important role before his time than during his reign."

Among her contributions, Princess Dashkov has provided a graphic record, not merely of court intrigues, but of court etiquette and Russian customs, as well as of the ritual and observances of the Russian Orthodox Church in the latter part of the eighteenth century. The Memoirs likewise depict the catastrophic fall from favor of Catherine's entourage, including the princess herself, with the accession of Paul I.

Although Princess Dashkov made a practice of commenting on the events of her time, at home and abroad, it is significant that the Memoirs include no reference whatsoever to the Pugachev Revolt (1773-1775), which brought her idol, Catherine the Great, to the verge of abdication. Her own aversion to any threat to the existing political and social order was evinced by her defense of serfdom to Diderot and her hostility toward her brother's protégé, Alexander Radishchev, who sounded a "tocsin to revolution."

To enable the average reader to find his way out of the maze of unfamiliar names and complex family relationships, in which these entertaining Memoirs abound, the editor has provided a useful Index and Biographical Table of References, as well as two genealogical tables of the Vorontsov and Dashkov families, and a biographical sketch of the inimitable princess herself.

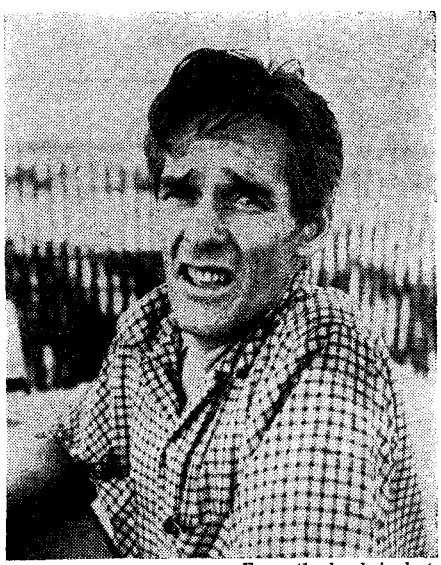
New Light Shed on a Dark Genius

"The Curse of the Misbegotten: A Tale of the House of O'Neill," by Croswell Bowen, *with the assistance of Shane O'Neill (McGraw-Hill. 384 pp. $5), illuminates the scars that continued to pain the celebrated playwright.* SR*'s critic, Joseph Wood Krutch, edited "Nine Plays by Eugene O'Neill" and wrote, among other books, "Representative American Dramas" and "The American Drama Since 1918." For several years he was drama critic of* The Nation.

By Joseph Wood Krutch

THE FIRST (and most important) thing to be said about this work is that it contains far more precisely detailed biographical facts about O'Neill than have ever been made public before. Its author is a former reporter, who had long admired the playwright barely this side of idolatry and the book is essentially a reporter's book—painstakingly put together from material gathered by many interviews with many different persons, as well as from whatever documentary sources were available.

That his informants sometimes contradicted one another is no more than is to be expected, and it may be confidently assumed that in the many books about O'Neill still to come there will be sharp, probably acrimonious, disagreements. Though Mr. Bowen himself seems admirably objective, many of his informants were not. Moreover, O'Neill led so many successive lives that his story is bound to be told repeatedly from the point of view of different circles of intimates. But that does not change the fact that here is a great deal of primary material gathered just in the nick of time and now securely part of the record.



—*From the book jacket.*

Shane O'Neill—Their "curse" a many-chaptered case history of broken homes.

If the title of this work seems as melodramatic as the play title it echoes, both have the same justification since the history of the playwright's family is hardly less tragically violent than the dramas he wrote. His father was irresponsible, his mother became a drug addict, and his brother died a hopeless alcoholic. At the age of twenty-nine O'Neill himself—though already married, divorced, and a father—was still living on an allowance of one dollar a day from his own father. Two more marriages and two more children (both of whom he saw rarely) were still to come. His second son, Eugene, Jr., committed suicide; his eldest—though still living—is, according to Mr. Bowen, wrecked in health after a wild youth as an alcoholic and drug addict. Only the daughter, Oona, seems to lead a normal life, despite the marriage of which her father violently disapproved.

That the playwright himself was, among so many other things, long adolescently romantic is obvious enough. Years after he had "settled down" he continued to romanticize the lower depths he had for years inhabited, and he persistently exhibited the romantic escapist's delusion, which is that now, at last, the thing long sought has been found: the new wife is the woman whom he will love forever, the new residence (and he had many) the place where he will live contentedly for the rest of his life. But what was the deeper cause of this, as well as of the deep agony out of which the plays themselves were written? Conventionally enough but perhaps truly also, Mr. Bowen (who first met O'Neill in 1946) finds the answer in the sense of insecurity and of "not belonging" created by the unhappy atmosphere in which he grew up. And if that is the true explanation then it applies *a fortiori* to the tragedy of his two sons; for if O'Neill had a bad father it must be

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confessed that, if one accepts Mr. Bowen's evidence, he was himself an even worse one. Indeed the whole "curse of the O'Neills" might be reduced by some psychologist to no more than a many-chaptered case history of the children of broken homes. Yet the distressful fact remains that if the playwright had been born into "a good home" he might never have been a dramatist at all. Did his mother, his brother, and his two sons pay the price of suffering and shipwreck in order that he alone might make suffering ripen into bitter fruit?

Mr. Bowen dates O'Neill's "reform" from about 1927. He speaks casually of some psychoanalytic sessions with Dr. Gilbert Hamilton as a possible causative factor and also quotes O'Neill himself as saying that he was inspired by the fact that his mother had conquered her drug addiction. Perhaps one should add that it was also about this time that he fell in love with Carlotta Monterey, who became his third wife and ultimately his literary executor. But did not he himself, one may naïvely ask, have something to do with it? Are men saved only by circumstance or do they sometimes save themselves?

The history of literature and the other arts tells the story of many men whose lives went slowly or rapidly downhill, of perhaps even more who produced memorable works during a brief disorderly youth and then either died young or lived to pay in living the penalty of their misdeeds. But how often does one find a parallel to O'Neill's career, in the course of which a man who seemed so obviously destined to barren misery pulled himself up from the depths to lead a sober, industrious, and wonderfully productive life? Is there some connection between the strength of character which enabled him to climb out of the lower depths and the talent which enabled him to write his plays? Undoubtedly he saw himself (as he saw so many of his dramatis personae) as a victim of fate. But the plays ask the same question that the Greeks had asked before and to which we still have no answer. Is fate merely another name for character, will, and resolution? Is it in the stars or, as we moderns say, "as a result of our conditioning" that we are thus and so? Or is it perhaps in ourselves?

LITERARY I.Q. ANSWERS

1. "Hamlet," i, 5.—2. "3 Henry VI," ii, 5.—3. "1 Henry IV," ii, 4.—4. "Henry V," iii, 6.—5. "Macbeth," v, 1.—6. "2 Henry IV," v, 4.—7. "Taming of the Shrew," Induction, 1.—8. "Troilus and Cressida," iii, 2.—9. "Tempest," iv, 1.—10. "Twelfth Night," ii, 5.

Tilted Temple of Aimee Semple

"The Vanishing Evangelist: The Aimee Semple McPherson Kidnaping Affair," by Lately Thomas *(Viking. 339 pp. $4.95), evokes a spectacular, eventually notorious, faith healer of the Twenties. The author of numerous books on a variety of topics, Quentin Reynolds examined skulduggery in his "I, Willie Sutton."*

By Quentin Reynolds

THE 1920s produced many bizarre phenomena but none more weird than the auburn-haired evangelist Aimee Semple McPherson. At the height of her popularity as many as 40,000 staunch worshipers of Sister Aimee turned out to hear her conduct three or four Sunday services at her Angelus Temple in Los Angeles. She was sponsored by no church, nor had she ever been ordained, but she baptized and married thousands, and even today there are those who are convinced that she was the greatest faith healer of all time, that she had only to raise her hands to cure the sick, the lame, and to give sight to the blind.

Then one day (May 18, 1926) Sister Aimee went for a swim in the Pacific. She was never seen emerging from the water, and her heartbroken followers wept and prayed and held a huge service for her, and of course an enormous memorial fund was collected to carry on her work. But Sister Aimee had not been claimed by the sea. Five weeks after she vanished she turned up in a Mexican border town with a story of having been kidnaped, held for ransom, and of having escaped from a desert shack to walk more than twenty miles across the sandy wastes to freedom. While her hysterically joyous devotees screamed hallelujahs the more realistic district attorney of Los Angeles, after investigation, propounded a few skeptical questions.

Why was no shack to be found that fitted the description she had given? Why was she neither sunburned nor thirsty when she returned to civilization? Why after this dreadful trek through the cactus of the desert were her shoes in such perfect condition? And who was the auburn-haired "Miss X" (so incredibly like Sister Aimee) who had occupied with a "Mister McIntyre" a rented honeymoon cottage at Carmel-by-the-Sea while Aimee was gone? These and similar questions resulted in a grand jury investigation and subsequent and inclusive trial.

—*From the book.*

Aimee Semple McPherson, rising from waves, in picture sold by Ocean Park concessionaires on anniversary of Pacific swim.

Had the evangelist perpetrated one of the most amazing hoaxes in modern history? Was she a saint (as her loyal flock insisted) or a psalm-singing sinner? "The Vanishing Evangelist" probes the most intriguing mystery of the turbulent Twenties and adds a minor mystery of its own. Who is "Lately Thomas," the author of this fascinating dissection of Sister Aimee and of her story? The people at Viking Press admit that this is a pseudonym but say regretfully that they are bound to secrecy. Why isn't "Lately Thomas" proud to have his real name on the book as its author? "The Vanishing Evangelist" is one of the finest journalistic jobs imaginable. This is more than an amusing excursion into the backstage of a drama that intrigued millions: it is a story that tingles with suspense, and each member of the large cast of characters is sharply delineated.

"Lately Thomas" did a massive research job. The return of the missing shepherd resulted in a robust battle between the *Los Angeles Examiner*

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and the *Los Angeles Times*. They brought dozens of hitherto obscure witnesses into the limelight; some were sincere, others were perjurers, idiots, blackmailers, fanatics, or opportunists. The whole affair resulted in tragedy for many—but not to Sister Aimee. Two men who tried to recover her "body" from the Pacific when her disappearance was first announced died as the results of their efforts. When it was all over, a judge was impeached and at least eight police officers and public officials were ruined.

It was H. L. Mencken who said, "It is impossible to overemphasize the bad taste of the American public." "The Vanishing Evangelist" would tend to substantiate to a degree at least Mr. Mencken's pronunciamento. Sister Aimee never appealed to the intellect of her followers. She had a genius for self-advertising, and her showmanship in the pulpit was cheap, garish, but incredibly effective. Her humor was robust, often vulgar, but her audiences lapped it up, for they honestly felt that this red-headed woman was somehow touched with divine grace.

On May 18, 1927, the faithful of Angelus Temple congregated at Ocean Park beach to celebrate with a marshmallow roast and taffy pull the first anniversary of Sister Aimee's swim. Minnie Kennedy, mother and business manager of the evangelist, had already declared that henceforth this date should be kept as a holy day. Sister Aimee didn't join in the frolic, however: she was busy at Angelus Temple holding a healing service and taking up a healthy collection.

This is Americana: 1927. If you were around in those days give yourself a nostalgic treat by reading "The Vanishing Evangelist," by "Lately Thomas." If you weren't around then, read this book and see what the rest of us lived through in the 1920s. At $4.95 it's the best buy in town.

Long Way from the Glass Factory

"The Transatlantic Smiths," by Robert Allerton Parker *(Random House. 237 pp. $4), catalogues the quirks and the cronies of an American Quaker clan that emigrated to Europe. Margaret L. Coit, our reviewer, is the author of two prize-winning biographies: "John C. Calhoun: American Portrait" and "Mr. Baruch: The Man, the Myth, the Eighty Years."*

By Margaret L. Coit

IT IS axiomatic in the publishing world that if you cannot write a biography about "somebody," you can write it about "everybody." This seems to be the case with Robert Allerton Parker's slight, but chatty and entertaining story of "The Transatlantic Smiths," who for three generations were hangers-on the literary fringes of their time. They supplied Walt Whitman with sheets and towels and set him up in housekeeping. They worshipped at the shrine of Henry James, sharing his anti-Americanism and other prejudices, without his genius. They knew and corresponded with George Santayana, Gertrude Stein, Virginia Woolf, Edith Wharton, John Maynard Keynes, as well as innumerable minor celebrities, about whom this book goes into major detail. In fact, the transatlantic Smiths had so many friends it is sometimes impossible to find the Smiths, themselves.

Progenitor of the clan was the Quaker-born evangelist and seeker after the "Higher Life," Robert Pearsall Smith of the Whitall-Tatum glass dynasty. His wife, Hannah, was an author, lecturer, matriarch and devotee of "moral reform"; her older daughter married Bernard Berenson; the younger was the first wife of Bertrand Russell. With the son, Logan Pearsall Smith, the family's fierce vitality was watered down. Literally beaten black and blue by his mother, his early rebelliousness was broken by the age of two. Thereafter, clinging passionately to the silver cord that strangled him, Logan Pearsall Smith lived on for eighty years, skirting the edges of life, but never the depths, writing with "spinsterish wit" and "precious prose" volumes of the aptly named "Trivia," which epitomized both his life and his works.

THIS, briefly, sums up the claim to fame of the transatlantic Smiths. It is a long way from a Pennsylvania glass factory to a religious house-party at the country seat of British Prime Minister Lord Palmerston; from the Camden, New Jersey, cottage of "the good, grey poet," Walt Whitman, to the legendary Italian estate, I Tatti, where an aged woman, who had been Whitman's "bright, particular star," lay bedridden, hearing the bombing planes roaring overhead and the Nazi medical officers in conclave below. Yet this is all part of the journeyings of the transatlantic Smiths through two continents, two centuries, and two eras of time.

Father Robert took the first step with his overseas mission for Christ. In a kind of God-intoxicated trance, he expounded the doctrines of salvation, with the same air of personal discovery that marks Billy Graham or Oral Roberts today. "I expect this evening great things from the Lord" would be his declaration. His downfall came when he gave illustrative instructions to certain female converts as to the possibilities of a "mystical betrothal with Jesus," and when he lapsed into the error of believing that those "in Christ" were no longer subject to conventional moral law.

From here on, it was an easy step from an evangelism to estheticism—from the divinity in Christ to the divinity and beauty of the arts. "I am broad, broader, broadest," sang Hannah. She proved it—writing books with such best-selling titles as "The Christian's Secret of a Happy Life" and "The Science of Motherhood," and rearing her two grandchildren after her daughter had departed for Italy to study art with the "lean, intense, and winged" Bernard Berenson, whom she married some ten years later, after her Roman Catholic husband had obligingly died. Hannah allowed herself a single protest: daughter Mary was smoking too much.

Thus the Smiths—flitting from the Methodists to the Fabians, to the expatriate circles of Henry James, the Feminists, the Bloomsbury group, and the "Lost Generation"—were caught and whirled in every crosscurrent of their time. World War I passed lightly over them; not until the Second World War, with London under fire, could Logan give way to the cliché that "the charming, civilized world" he had known was crashing into pieces. He crashed with it, leaving behind only "a chime of words" for "a few, discriminating people." His sister, Alys, survived to enjoy a few bitter-sweet reunions with Bertrand Russell; Mary Berenson lived to see her husband return from exile and her great grandchild, "a new universe . . . gamboling, whirling, dancing into existence," as her own world ended.

Mr. Parker writes illuminatingly of Berenson's art life, and his valuable exposés of the international racket in "old masters." He portrays vividly and poignantly Logan's last days, and the crashing impact of the Second World War. But most of the book, like the literary chit-chat of the Smiths themselves, is trivia.

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FICTION

Action, Tears, and, Of Course, Amour

Pierre Gascar

Jean Giono

Claude Roy

A CERTAIN STYLE is characteristic of the French novel. This week *SR's* critics discuss three new books by Frenchmen, whose foremost concern is for the lucidity and stylish elegance of their prose.

Chaste Paganism

"The Straw Man," by Jean Giono; *translated by Phyllis Johnson (Knopf. 461 pp. $5), is an historical novel about the chaotic times of the 1840s, reminiscent of the manner of Stendhal. R. W. B. Lewis, a visiting professor at Rutgers University, is the author of "The Picaresque Saint," a study in contemporary literature.*

By R. W. B. Lewis

OF JEAN GIONO'S remarkably abundant writings—mainly dealing with provincial and peasant life in his own section of southeastern France—only a handful have been translated; and these include the stories from which two memorable films of the Thirties, "Harvest" and "The Baker's Wife," were derived. At the time those films were made, Giono's prestige was high in Europe. But it has sagged a good deal over the past twenty years, and "The Straw Man" is unlikely to shore it up very much in France, any more than it is likely to excite widespread interest here in Giono's still unpublished novels.

The sixty-four-year-old novelist has always gone his private way, and it has been a way opposite to that of the representative literary figures of his time—opposite, for example, to that of Albert Camus. It has been said of Camus, by Germaine Brée, that he has refused "to write any work that did not take into account and express directly or indirectly the latent anxieties of his generation." The sentence could be precisely reversed with regard to Jean Giono. The latter's theme has been a sort of chaste paganism, a pastoral joy in nature, the good fellowship of honest folk, and in the sheer sensation of life ("I tell you that you should live," Giono once declared to an imaginary disciple; "that is the one true success in the world"). And all this as deliberately remote as can be from the political belligerence and the metaphysical anguish of most of his distinguished contemporaries. It has been noted that Giono sustained the same serene pagan indifference during the invasion and occupation of France.

"The Straw Man" is a sequel to the rather impressive 1954 novel "The Horseman on the Roof." Having survived the plague in that book, Angelo Pardi, Giono's energetic young Piedmontese hero, is now caught up in the confusions attending the Italian bid for freedom and unity in the 1840s. He is the straw man of the title, the intended scapegoat ("the destiny of a straw man is to be burned") of certain conspiring agencies in the bewildering web of cross-purposes and counterplottings. But Angelo survives once again, chiefly by a talent for driving his sword pretty often and pretty deep into the bodies of assorted enemies.

A more detailed look at the plot would hardly be to the point, for "The Straw Man" is not that kind of a novel. Like its hero, the book has vigor without direction, and it is careful never to be significant. Where it is engaging, it is as a healthy dog is engaging, dashing from tree to tree or cat to cat, tongue hanging out, feeling wonderfully well, and wholly without a plan for the rest of the morning's play. This is surely not altogether a literary sin. It is only that we have been led of late, and especially by Giono's northerly, citified compatriots, to expect emphatic direction and controlled, driving significance in serious fiction. We have had our ears attuned to allegory; but "The Straw Man" is not trying to be an allegory: it says nothing about the current struggles for freedom or the agony of human unity. It is a story, the further adventures of Angelo Pardi, his escapades and his perils: as the plague in "The Horseman on the Roof" was just a plague, a very dangerous and horrifying phenomenon, but not at all an allegory of the human conditions as in "The Plague" of Camus.

The one aim Giono seems to have in mind, apart from the contriving of swift and lively episodes and the exact rendering of physical sensations, is to recapture something of the spirit of Stendhal, especially "The Charterhouse of Parma." Angelo Pardi is almost knowingly reminiscent of Stendhal's hero, Fabrizio del Dongo. He shows the same high-spirited sexlessness, the same random self-interrogation, the same romantic impulsiveness—as though he had carefully memorized a role. And he is dedicated to the ideal of happiness ("Le bonheur fou" is the French title of the novel) espoused but never arrived at by Fabrizio. The prose of "The Straw Man" likewise attempts the Stendhalian eruptions of ironic juxtaposition, and it indulges in the same nervous, playful italicizing. I find the effort dubious and the result a trifle annoying. Part of the result may be due to the infusion into the translation of slightly stale American idioms ("knock yourself out," "kick the bucket," and so on). But the larger trouble is that "The Straw Man" sounds not only like an imitation, but like a parody; and Stendhal is probably less vulnerable to parody than any writer who ever lived. His fiction is itself a total irony, enveloping smaller occasional ironies; it has, as it were, its own built-in parody. "The Straw Man" lacks the old master's extraordinary intelligence at its core. It is best when it simply bounds ahead, rejoicing in the vitality of the moment, cheerfully pointless.

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Peach Pits and Poetry

"The Seed," by Pierre Gascar; *translated by Merloyd Lawrence (Little, Brown. 191 pp. $3.50), is a poetic re-creation of childhood in a grim French factory town. Germaine Brée, a visiting professor of French at Wellesley College and the co-author of "The Age of Fiction," wrote the literary study "Camus."*

By Germaine Brée

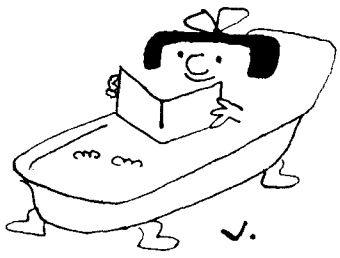
PIERRE GASCAR—the pen name of Pierre Fournier (in tribute perhaps to a childhood spent in Gascogne)—belongs to what might be called "the generation of 1950," grouped, not essentially because of birth dates, but because they all started to publish at the turn of the mid-century, a deliberately "postwar" generation.

Gascar, who was born in 1916, was thirty-three when Gallimard published his first book of short stories, "Les Meubles." "The Seed," a stark and yet strangely poetic account of a poverty-stricken childhood, as destitute emotionally as it was destitute materially, explains in part the slow maturing of Gascar's talent. In part only, for the bare facts of Gascar's subsequent life read like an epitome of the experience of an ill-fated generation. At twenty-one Gascar was drafted into the army, there to remain for eight years; he took part in the expedition into Norway, was made a prisoner of war, and, after two attempts at escape, was sent to a disciplinary camp where he remained until 1945. "Les Bêtes et le Temps des Morts" ("Beasts and Men"), the 1953 Goncourt Prize-winner, evoked this wartime experience.

In "The Seed," Gascar recreates the childhood world of a small, solitary, uprooted boy ten to twelve years of age, but whose memory goes back a few years to a vague time when he was protected by the presence of a mother who one day disappeared. At twelve, in the harsh peasant world of his uncle and aunt into which he has been thrust, he is presumably a man, a man who has never known the refuge of a loving smile: "Child of poverty, loved badly or not at all, I had been released to discover reality for myself, like a dog." That reality brooks no sentimentality, no escape, and it is one of the fascinations of the book that neither is admitted into its pages. Yet the underlying theme of emotional exile is there: the memory of the dead mother, the mute friendships with other small boys almost as destitute as himself; the reappearance of his father. Each one of these episodes conveys the baffled, never-conscious inner void and hunger of the child.

They are woven into a starkly realistic account of outer activities recalled through the narrow yet intense range of vision of childhood: the drive to make a few cents relentlessly out of everything; the collection from the garbage of peach pits sold by the hundred, or, from rotting carcasses, of grubs for fishermen; the choir boy's pittance exacted relentlessly at funeral, baptism, and wedding alike; the back-breaking work in the fields. The child's life in no way differs in its endless, graceless toil from the life of the adults around him. And yet "The Seed" tells not of the warping but of the awakening of a consciousness. That all in life is solitary toil, corruption, and death is the truth which everything impresses on the child, from the hearse in which he plays to the river which he associates with his mother's death. That all, too, is mystery in its harshness and beauty is something he feels and which both the river and the church embody, a beauty that Pierre Gascar recreates by means of his tersely realistic, highly-concentrated style. The meticulous description of the objects, acts, and episodes that make up the child's world are charged with poetry.

That the sacrifice to an unrelenting reality planted the seed of compassion is the burden of the book, and recalls the episode with which the book opens—the collecting of the peach pits and the inevitable blighting



of a child's hope: the peach pit carefully chosen and planted, lovingly watched over, and which, of course, did not grow. "The Seed" is a key to a universe which, with "L'Herbe des Rues" (1956), is moving cautiously toward a warmer, wider human content. It is in itself a moving, revealing book on childhood.

GALLIC IDYL: Potential American readers of Claude Roy's **"The Agony of Love,"** translated by Peter Wiles (Pantheon, $3.75), should be warned that the title is a little misleading. For this short, canny novel is not quite about agony in either its literal sense of a painful struggle, as in Christ's agony in Gethsemane, or its more general sense of extreme anguish. *Malheur,* the French word for which it stands proxy, connotes not only misfortune and calamity, but an element of fatality, originating outside mere human strength or weakness, something greater than oneself, overwhelming and inundating, and it is just this aspect of human love, its sovereign, seizurelike entry into otherness, prosperity, or wisdom—more like an affliction than anything else.

Of course the French, and their literature, have always taken this view of love for granted, acknowledging it without prurience or metaphysical furbelows. For them it is simply a phenomenon, like gravity, second to nothing else in human happening, and not necessarily conducive to happiness, prosperity, or wisdom—more like an affliction than anything else.

"The Agony of Love" is altogether an "interior" novel and, except for a couple of opening chapters, dwells almost exclusively upon the progress of a love affair, a "brief encounter" between a man and a woman. There is not a great deal of individual characterization. Alain and Anna are adult, passionate, intelligent. In their civil lives they are respectively an ethnologist and a fashion photographer. They meet on a train and spend the night together. A few weeks later they meet again, though not by accident this time. The landscape is Paris in July, a country house, and an island off the Brittany coast. The figures might be Adam and Eve after the Fall, totally forfeit to their mutual desires. They are at once dazzled and terrified at what is possessing them. They eat, swim, talk a little, make love, and the text speculates upon what they feel and think. Then after three weeks Alain has to leave on a two-year expedition to South America. They part abruptly, never to meet again, and the novel is finished.

Even in this British translation it remains an implacably Gallic book. Not only the food and the furnishings, but the tart self-awareness, the unabashed sensual aptness, and, above all, a quality of self-control which has nothing to do with Puritan constraint, and which is also to be found in Racine and Colette, are all so peculiarly French that perhaps only a minority of American readers will enjoy it. On the other hand, a dozen or so pages at the end, describing an idyllic week on a gorse- and dune-covered Atlantic island, are so savory, mature, and full of undidactic human knowledge that no one who has ever turned to what we call "fiction in search of truth"—plain truth about the mystery of being flesh-and-blood—should allow himself to miss reading them.

—ROBERT PHELPS.

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HISTORY

The People Beyond the Pyrenees

—Bettmann.

The resignation of King Charles V of Spain in 1856 . . . about whose century Don Quixote exclaimed, "God help us . . ."

"A History of Spain," by Harold Livermore *(Farrar, Straus & Cudahy. 478 pp. $6.50), recounts 40,000 years of Iberian life. The author, who is in the Department of Romance Studies at the University of British Columbia, has made the best academic contribution to the historical knowledge of Spain in the last five decades, in the judgment of Spanish novelist Ramón Sender, author of "Before Noon," and several other books.*

By Ramón Sender

AMONG European countries it is Spain that has caused more easy interpretations, controversy, and misunderstandings. But if there has ever been an historian respectful of the bare facts, it is Mr. Livermore in his book "A History of Spain." The ideal historian gives us the facts in their original state, without comments, allowing the interpretation to emerge from them like mist from the landscape. That is what happens in the vast historical perspective of this book.

I am not against interpretative historians, but, unfortunately, talent of this kind is not common. Today the best in that field is still the Portuguese Oliveira Martins in his "History of Iberian Civilization."

After reading Mr. Livermore's book one can say, fully aware of the value of our words, that it is one of the best histories ever written about Spain. Nor is it surprising that the author is a foreigner. Frequently outsiders have been Spain's most sagacious observers.

From the elephant hunters of Toralba (Soria), "pre-sapiens" men much older than the Magdalenians of the caves of Altamira, to the Fascist cohorts of Franco, who enjoy 40 per cent of the national budget (I am quoting Livermore), this book overlooks no fact of historical significance throughout almost 40,000 years of peninsular life.

Some curious data reveal a mysterious historical continuity, as well as a fascinating unity. The diversity that usually increases with the lapse of time is a sign of civilization. In this sense the Middle Ages with its great variety of creeds, doctrines, institutions, customs, dress, and speech was more civilized than is generally believed. And, as one may surmise, so were the sixteenth and seventeenth centuries. Referring to the supercivilized nineteenth century, the historian repeats the words of Don Quixote: *"Dios lo remedie, que todo este mundo es máquinas y trazas, contrarias las unas a las otras."* Which might be: "God help us, for all this world is nothing but gadgets and tricks, all at odds with one another."

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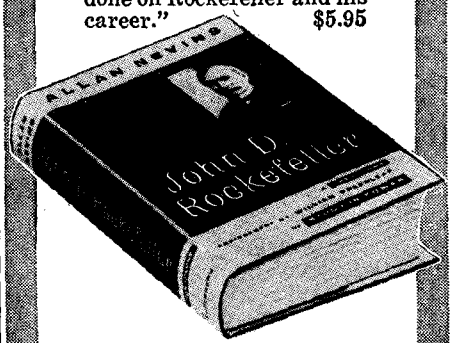

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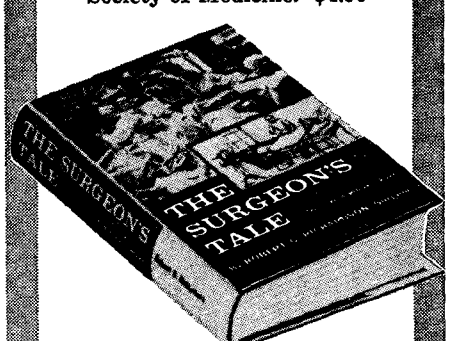

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periods are qualified by the primacy of some cardinal fact.

From the rich diversity of the nineteenth century we have arrived at a twentieth century which, in Spain, according to Mr. Livermore, is a middle ages without diversity, that is, with a monolithic and somber unity. In other words, a middle ages without civility and therefore without vital sap or grace. This last statement is not Livermore's (on the whole he shuns interpretation) but mine. The Spanish nation is problematical today because in it there is less identification with geography and nature and more elaboration by men, which means more artificiality. What makes such a shocking first impression on foreign observers is the great gulf between the Spanish state and Spanish social realities.

Everything known about Spain from its origins to this very day may be found in Livermore's book. If there is any error it is some small slip, such as three times referring to the poor Spanish Falangists as "national-socialists" instead of national syndicalists. Nevertheless in other places they are correctly named. However, it is really all the same to the Falangists, who are indifferent to the meaning of both things and go straight after their own personal business. The "*trazas del mundo*"—worldly tricks—as Cervantes would say.

MR. Livermore's history of Spain is the best academic contribution to the historical knowledge of Spain in the last fifty years, and, by the same token, to the understanding of the uneasy Spaniards, who are regarded variously as passionate or calm and unfeeling, gentle and bloodthirsty, lazy and diligent. And indeed they may be all these things, although not each one in its proper time (which would certainly be a good thing) but almost always out of time and season.

May Professor Livermore excuse these interpretative digressions, which are inevitable in any reader when he has turned the last page of this splendid book.

Tranquil Look at Turbulent Times

***"Decade in Europe," by Barrett McGurn** (Dutton. 288 pp. $5), recalls and reflects on the events the award-winning journalist has witnessed in Europe, North Africa, and the Middle East since the last war. ABC news analyst Quincy Howe, who wrote "A World History of Our Own Times," samples the book for us.*

By Quincy Howe

A NEW decade in modern history has begun to find its new generation of contemporary chroniclers. Vincent Sheean, with "Personal History," and John Gunther, with "Inside Europe," depicted some of the years between the two world wars from their vantage points as foreign correspondents, Sheean stressing the autobiographical, Gunther the biographical element. Both brought to their work a Midwestern as well as a youthful freshness. And an atmosphere of vitality, change, and even hope permeated much of the world in which they moved.

Barrett McGurn brings a different background and temperament to bear on a different decade. Born and raised in the metropolitan New York area, where he attended Roman Catholic schools and colleges, he learned his profession in the Pacific war zone as a combat correspondent for *Yank*. Since the war he has covered Italy and France intensively, North Africa and the Middle East at frequent intervals. He reported the Hungarian uprising at first hand and later spent three months in Russia and its satellites. He has always worked for the *New York Herald Tribune* and has won several journalistic awards. Whereas Vincent Sheean, a quarter of a century ago, selected youth and revolution as his theme, Barrett McGurn has chosen to dwell on the traditional values of Western Europe and the threats posed by the nationalist revolution in the colonial world and the Communist revolution in the Soviet orbit. Whereas Gunther, like Carlyle, interprets history through its heroes (and villains), McGurn, like Wordsworth, reflects in later tranquillity the emotions he felt while covering Arab riots in North Africa and the Hungarian uprising in Budapest. In so far as he draws conclusions, he lets his reporting speak for itself as he combines the historian's instinct for the significant with the reporter's sense of the timely.

In Morocco McGurn noted that the French used to ban intermissions in motion-picture theatres: "The breaks during which audiences took a breath of air lent themselves all too con-

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veniently to the depositing under the seats of time bombs set to hit those who returned for the second half of the program." He quotes an eminent Italian member of the Catholic hierarchy who asked him, "Do you think war helps religion? Well, it doesn't. Wars break homes and cause promiscuity. Fewer go to mass now in Italy than before." Many poor Italians after the war tried to steal gasoline cans, full or empty, but a converted rabbi who had become a Catholic priest told him, "They did steal cans, but so far as I know not one of them turned in any one of your escaping pilots for a reward."

Then there was the French diplomat who told McGurn that what his people really wanted was "a German army bigger than the 175 divisions the Russians have but smaller than the fourteen divisions the French have." Some American readers may be surprised to learn that less than 4 per cent of the French population has hot water, central heating, or modern kitchen conveniences; that 47 per cent of the apartments in Paris have no private toilet and only 18 per cent have bathrooms.

"Nasser's strength was in his weakness," writes Mr. McGurn in another connection. "It was in the capacity of poor and impassioned Arabs, especially of mobs, to sweep away any rival order and, I feared, any order at all." Khrushchev he describes as "a vain, cruel, cynical, cunning little man, hagridden by complexes because of his humble origins and his unprepossessing physique, and capable of almost any violence in his fight for Russian imperialist objectives and in behalf of his harsh philosophy of life." But the author also noted that "friends of the West were everywhere, behind the curtain in the satellites, among the intellectuals and youth of the Soviet Union, perhaps even among the wiser Russian nationalists in the Soviet Communist upper reaches."

Observations like these, and countless others, add pace and color to the flow of Mr. McGurn's reflective narrative of history he witnessed.

LEADER OF THE 123rd: An effortlessly sustained literary talent that is rare indeed in Civil War battlefield writings distinguishes **"Three Years in the Army of the Cumberland: The Letters and Diary of Major James A. Connolly,"** edited by Paul M. Angle (Indiana University Press, $6). Connolly was a young lawyer of Charleston, Illinois, who after persuading numbers of other young men to enlist in the Union army was himself pressured by a citizens' committee into the leadership of the 123rd Illinois Infantry. Although he confided to his fiancée, Mary Dunn, that he was "by no means anxious for a fight," he served first as major of his regiment and then as a staff officer through such battles and campaigns as Louisville and Perryville, Chickamauga, and Sherman's marches through Georgia and the Carolinas. His descriptions of his experiences, written for Mary, whom he soon married, were first published, with the letters and the diary segregated, in the *Transactions* of the Illinois State Historical Society for 1928. Paul Angle has now intermingled them in chronological order to form an absorbing narrative, accompanied by just enough editorial explanation to make the story clear.

—HAL BRIDGES.

THE GUNNERY: With public interest in the Civil War currently undergoing a vigorous revival, the more useful out-of-print books about it are being reprinted. A good example is **"The Long Arm of Lee: The History of the Artillery of the Army of Northern Virginia,"** by Jennings Cropper Wise (Oxford University Press, $10). This book is far from perfect, for Wise had his blind spots and prejudices, but through more than forty years it has stood as the only published account of the role of artillery in the Civil War. And since the artillery was there too, along with the more written-about infantry, anyone who wants to understand what really happened on the battlefields should avail himself of Wise's well-informed guidance. The present volume contains a critical foreword by L. Van Loan Naisawald.

—H. B.

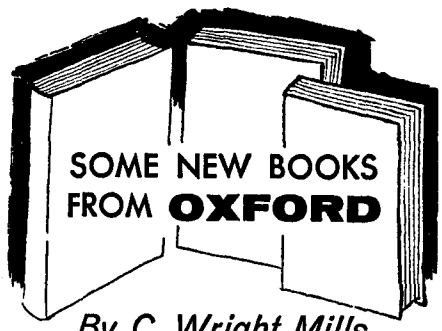
Criminal Record

THE LISTENING WALLS. *By Margaret Millar. Random House.* $3.50. American woman's violent death in Mexico City has repercussions in Los Angeles and San Francisco; Private Eye Elmer Dodd is a real find. Superior, as expected.

HE WOULD PROVOKE DEATH. *By Clodagh Gibson Jarvie. Roy.* $2.75. Memory-loss a factor in mystery death of English service-station owner; racing car fans include French widow of driver killed in Pyrenees crash (title is from J. Donne). Involved as all getout.

A DREAM OF FALLING. *By Mary O. Rank. Houghton Mifflin.* $3.50. Past-unhappy American housewife (three violent but nonhomicidal deaths in family background) overdoes things while ministering to ailing husband. Intensive psychological study.

—SERGEANT CUFF.



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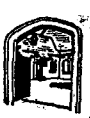

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Poetry Quarterly

Continued from page 21

selves. A Scot who writes for *The New Yorker* and lives in Spain, he has all the dash, the ease, and the fresh pleasure one little expects, but finds here in "What's What" or "In Memory of My Uncle Timothy" or "Growing, Flying, Happening."

Gusto never letting up, an insistent voice in monologue, dulls the listener after a while. **"The Night of the Hammer"** (Harcourt, Brace. 44 pp. $3.75) is the fifth Lamont Poetry Selection. Ned O'Gorman is vigorous in pastoral and elegy, lavish in poems on Easter and the art of poetry, razzle-dazzling in myth and description, and I would like to hear what goes on in the silence behind it all. The impact of any one poem in the book is breath-taking, and there are forty-four. It is young poetry, in spite of its large accumulations, but one can see why it is prize-winning; a moderate, less showy book and voice would not insist. **"The Dark Houses"** (Viking. 63 pp. $3), by Donald Hall, is a second book by the Lamont Award winner for 1955, and it is gratifying to find an unspectacular but sure growth of style and perception in it; a second book is of desperate importance, to the poet. Homesick regionalism has hardened into direct observation of residential streets, with realism and compassion. Some excess of playfulness disappears, and the humor is in a rueful literalness, unsparing but far from unmoved. In the second part of the book, "Men Alone," the poet goes inside the houses and lives of the world's streets, finds terror and triviality there, and says so. The last two poems, long ones, "Revelations, Contradictions" and "The Three Movements," as severely put together as the two sections of the book were chosen, are fully satisfying proof of maturing.

There is nothing in the jacket blurbs on **"John Betjeman's Collected Poems"** (Houghton Mifflin. 279 pp. $4) that I would quote, or even paraphrase in the sly way reviewers do, because I don't believe a word of it. These British verses on lower-middle-class life at the seaside, in the suburbs, on trams, in tubes, at teas and tennis parties, these jigging stanzas on railway station interiors and country church interiors were surely a deadpan joke, I thought at first. They sentimentalize about Victorian or, at the latest, Edwardian settings, now and then snarling a little, to be sure, about the old dreariness. One is as depressing as the other, and both are convincing. Thinking to go along with the joke, I said to some Betjeman-besotted New Yorkers at a party that it's Will Carleton all over again, over the downs to the bus-stop instead of over the hill to the poorhouse. How too wrong I was! It's the thing to feel this book delightful, imaginative, even deeply serious. I think it's simply dreary. In England it is selling a thousand copies a day, nothing like it since Byron—sales-wise, that is. Can a thousand sales a day be wrong? Yes, they can. The English love their suburban-countryside ways, which till now have existed below the level of poetry—and still do. But love is not what these verses make me feel. Except for some charm and quaintness when the poet writes about bell-ringing, the facile snapshottery turns lugubrious, and then ludicrous. Then, after page upon page, the book becomes one of the saddest I have ever read, with a dreadful, smothering, bone-cold and badly lit sadness that much lower-middle-class life in England *is* like this, exactly, drearily. This is an unpopular view, and you won't be invited again if you utter it, and you do understand, don't you, what to say if you want to be saying what just everyone is saying this season?

There is a kind of poet that one could call displaced. His book contains poems about foreign cities written with more feeling than those about home, poems about odd encounters and moments, some of them macabre, poems about travel, about museums, about deserts, mirrors, blood, and dreams. The detachment in such poems shows a little in that several will be dedicated to persons named or initialed. The polished form and elegance of movement are another detachment. Detached or displaced, James Merrill's **"The Country of a Thousand Years of Peace"** (Knopf. 77 pp. $3.95) is the pure type. The reader is held at a remove, never sure what the author really feels, only that he has brilliant good manners, and has been about a good deal.

Another kind of worldliness is the exchange of poetry by republication, so that the United States, England, and Canada can buy at home what is being written abroad. **"Tenants of the House,"** by Dannie Abse (Criterion. 79 pp. $3.50), is worth such import, a reassurance that all is not angry in England. His ironies and identities, two kinds of poems he writes, are timely and timeless, being human, energized, and genuine. A lively piece of satire comes to us from Ontario by this means. Who'd think Spenser's "Shepherd's Calendar" a model for writing now? James

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Reaney did, and his **"A Suit of Nettles"** (St. Martin's Press. 54 pp. $3) changes the scene to the Ontario countryside, the shepherds to geese, and the objects of his satire to Scrutumnus (which is the magazine *Scrutiny*), an article in *Life,* a CBC program on progressive education, "Finnegans Wake" as a victim of evaluation, and the history, physiography, and country customs of Canada. This is literate good fun—which it seems to me American poets often deny themselves.

An especially unlost man in today's tradition of the dissimilar is Louis Coxe, who in **"The Wilderness"** (Minnesota. 68 pp. $2.50) writes from and of the State of Maine, his boundaries being cut deep and spread far. The thirty-one poems make single statements, though his imagination includes very present air bases and eternal pines and sea. He cares about each poem, and subject, and that is what comes through. The title poem is a long narrative, in blank verse, of Jesuit conscience and Indian warfare in earliest Maine, a story I could not stop reading as story. Admiration for Coxe's tight, clean phrasing grows, and then one realizes it is everywhere in the short poems, too.

Ten years of writing light verse for *Punch, The New Yorker,* and *The Atlantic* add up to **"The Idle Demon,"** by R. P. Lister (Macmillan. 112 pp. $2.50), which seems to have the possibility of something about the devil finding mischief for idle hands. But Lister hasn't been idle. No light-verse writer ever is, what with parodies springing, allusions to be made, odd words to be relished, clever rhymes to be caught, and the human race to be laughed at. R. P. Lister has all the best virtues and conformations of the genus; he has a good ear, ready invention, and fine sense of the ridiculous in the best of us.

MARK VAN DOREN'S verse play, **"The Last Days of Lincoln"** (Hill & Wang. 152 pp. $3.75), is in six scenes, the first and last just after Lincoln's death. Performance is a test of a play, and I have not seen this one, but would very much like to; I did see it as I read it, and that is a test. I have strong opinions about verse plays, feeling that one must know at least as much about the stage as about poetry before writing one, and perhaps more about the stage than about poetry. Certainly not a great deal about poetry and little about the stage; this is the blight on poetic drama just now. But Mark Van Doren, of course a fine poet, has been so swept on by Lincoln himself that to put him on, speaking, is to make drama. Lincoln speaks in prose—longer speeches than anyone else, plain, beautiful, wise talk, with stories and variation of mood and purpose—more poetic than the blank verse of all the other characters. His weary strength, his patience, and his shrewd understanding come through with immediate reality. His problem (and the story) is what is to happen to the postwar South. This play scores high as poetic drama, and as a distinguished addition to Civil War literature.

"The Walks Near Athens," by Hollis Summers (Harper. 72 pp. $3), are taken by the poet in that town in Ohio, where he is a college professor. A word here for the poet as professor. In our time, the college and university, next to the foundations, are the great patrons of poetry. That ivory-tower idea is nonsense, but is sometimes viciously used. It is one of the fine flowerings of twentieth-century culture that so many poets are at the nation's universities, a noble dream not promised, but true. So Hollis Summers, in his title poem, sees the bricks on the town sidewalks stamped with the name "Athens, Ohio," and thinks of the world under all feet. Nothing in the poetry is academic, in any sense.

Hollis Summers is a poet of wit, his comment on immediate life being by first instinct ironic, and by second tender and amused. His poems have a quick, short gesture, a flash of perception controlled. Most often they report a familiar occasion or place, and end with a wish or prayer; he is acutely aware of the near edge of danger. He is the watcher with sad love at our afternoons, births, passings-by, and growing-up.

W. D. Snodgrass, in his brilliant, prize-winning, first book, **"Hearts Needle"** (Knopf. 62 pp. $3.75), writes with sure hand his own style of poem, as if he had four or five books behind him. His subject matter has made its style; nervous, unself-sparing, highly emotional, and highly verbalized. He is able, in poems like "September in the Park" and "The Marsh," not merely to find words for things as they are there, but to have them ready. He is his own subject often, walking the streets of his home town, or on a campus he knows, or as the patient in an operating room—a grim, terribly conscious poem—or when taking an "April Inventory" in old age at thirty, or laughing at his name, "Snodgrass is walking through the universe." The title poem is a sequence to the daughter he may see, because of divorce, only at intervals. This love in separation is cherished in an agony of remembering. Part Nine is the most harrowing; the father walks through a museum he has taken the child to a year before, seeing life

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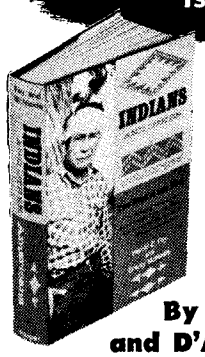

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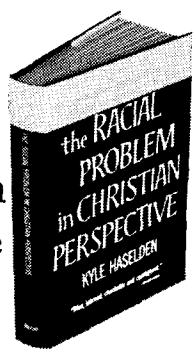

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suspended in many forms, seeing his own predicament of helpless love. Part Seven is the image of it all: he pushes the child's swing, she goes away and comes back, he must push her away, and she swings back. Poignant is itself a spoiled word, but he takes the poem's name from an old Irish story, "an only daughter is the needle of the heart." This is extraordinary poetry made out of too-ordinary tragedy, with a focus that burns and pierces.

Two articles on poetry—"A Poem Talks to Itself" (*SR* January 24, 1959) and "Robert Frost: The Way to the Poem" (*SR* April 12, 1958)—are important chapters in **"How Does a Poem Mean?"** (Houghton Mifflin. 359 pp. Paper, $2), by John Ciardi. Hard as it is for a poet to write a textbook on poetry, Ciardi shows himself here the brilliant teacher he is, part poet, part scholar, and part original and forceful writer of critical prose. This type of book is well known in the colleges, but Ciardi's will be hailed there as having the soundness of body it should have, with a notable, most welcome newness of approach, and a great deal of hard, new thinking on the subject. A tired, or at least a much-worked subject, is here revivified. Genuinely fresh insights, and some remarkable new terminology, with a fresh mixture of more than 200 poems, old and new, make this an outstanding book.

CIARDI'S Chapter IV, "The Words of Poetry," is an especially valuable section, with novel ideas on word choice, hard and soft diction, and interrelated overtones. "Identification is the essence," he says in Chapter V, "of the sympathetic contract" between poet and reader; this he uses to examine the badness of bad poetry. Metrics gets its invigoration in "The Poem in Motion," Chapter VII, where he goes into what he calls acceleration and impedance, devices that in addition to metrics make a poem move. The climax is the last chapter, VIII, "The Poem in Countermotion," in which he states that "a poem is one part against another across a silence," this point of change being called the "fulcrum," one of the new and most perceptive terms in this book. An analysis is made of several poems for the technical changes that occur at this vital point. On this he bases the book's title. If we know how a poem is constructed, we do not paraphrase it for *what* it means, but truly understand it for *how* it means.

Ciardi has given critical analysis some new language. This is a vigorous, valuable book for the reader, the teacher, and writer of poetry.

Hodding Carter

Continued from page 14

is high, or in communities where residential segregation or school-district gerrymandering cannot guarantee that only insignificant numbers of Negro children will be admitted. Even so, the will to preserve the schools can be put down as evidence that the tide of no-surrender segregation is receding.

What I am about to cite as another ameliorating sign may seem, in the light of some tragic headlines, like whistling in the dark. Yet, despite the Little Rock mobs, the bombings of schools in Tennessee, synagogues in Georgia and Florida and the homes of several Negro leaders in Alabama and elsewhere, and scattered incidents of individual violence, the fact remains that the wave of terror that many of us expected has not materialized. Only in untypical pockets has the Ku Klux Klan secured a foothold. And no one should believe that the bombings in Clinton, Nashville, Atlanta, Miami, and Montgomery were more than the work of the murderous, lunatic fringe that is not confined to the South. For whatever reasons, and there are more than one—the shadow of the Federal Government, police vigilance, the Negroes' determination to resist, the public conscience—the white South has, in the main, remained orderly.

And what of the material improvement of the South's educational plants during this time? Almost overlooked elsewhere are the millions being spent for what are expected to remain all-Negro schools, and for school buses and equipment and in pay increases for Negro teachers. Admittedly, these unprecedented expenditures are being made in the hope that through equalization or near-equalization of school facilities, most Negroes will be satisfied with the status quo. But whatever else happens, the schools and the buses are there and the principle of equal pay for teachers of equal qualifications has been established.

There are other indirect gains. In rallying to the support of the segregated schools, the white South has suffered lesser ramparts to be attacked without attempting more than negligible defense. Only a half-hearted delaying action was fought against the Federal civil rights measure that seeks to ensure the Negro's right to vote; and though, in the words of the Southern Regional Council's report, "restrictive measures aimed at curbing Negro registration were enacted in several states and old requirements applied more stringently in others," in 1958, appreciably more Negroes are voting in the South today than five years ago. And there is good reason to believe that mounting Federal—and regional—pressure will put many more Negroes on the voting rolls in the near future. In contrast to Montgomery's protracted troubles, the beginnings of desegregation of Atlanta's transit system have been tranquil enough. And New Orleans, the South's largest city, acceded to Federal Court orders to desegregate parks and transit systems without serious incident.

It should be repeated that none of these developments indicate that the white South welcomes or is indifferent to school desegregation or desegregation in general. They do indicate recognition that Federal Court orders cannot be ignored.

I believe that the Supreme Court's latest decision relative to the schools has determined what lies immediately ahead. This decision upheld Alabama's pupil-placement laws—providing, and a big proviso it is, that the placement restrictions on where a student may attend school are not used as a device to perpetuate segregation. In effect, the Court has given at least temporary approval to "token integration." It is probable that the Southern states, or most of them, will come to rely on similar placement statutes and, under them, admit selected Negro students in small numbers to schools involved in or threatened with court proceedings.

What lies further ahead is less predictable. The continuing emigration of Negroes from the South, the improvement of living standards among those who remain, the gradual realization among white Southerners that some accommodation to the Court's decisions must be made, the quiet efforts of many churchmen and educators and others—these factors point to a lessening of tensions.

But it is my opinion that integration of Negro and white school children in the Deep South, in any meaningful numbers, will not take place in the foreseeable future—and by that I mean at least another full generation and probably longer. The Supreme Court and the Negro and the nation will have to be content with token integration whether or not future decisions invalidate the pupil-placement device. Weapons remain in the segregation arsenal that cannot be rendered useless by the courts. Principal among these is the economic position of white employers in a region where most Negroes work for white men. The pressures which the planter, the businessman, the school board and the householder can exert upon the field hand, the industrial worker, the truck driver and handyman and cook will be irresistible for a long time to come.

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Ralph McGill

Continued from page 15

explained by the same psychology. In general, they reflect the environment, pressures and experiences of their more malleable years.

Basically, there is no real ancestral difference between the Tennessean, the North Carolinian, the Kentuckian, all of whom are well into plans of slow integration of their schools, and the people of South Carolina, Georgia, Alabama and Mississippi. Their ancestors mostly came out of the melting pot of the colonial port of Philadelphia. They moved into the many-folded ranges of the Appalachians. They found the same passes and pushed on to find good land.

But the four states involved grew up with more slavery, more plantation economy, more sense of master and slave, more psychological need of the doctrine of superiority, and a greater feeling of guilt for having kept a human being in slavery. Therefore, while they are the same sort of people in colonial origins, they react differently. They will continue to do so. The resistance in the Deep South will be enduring and lacking in any rationality. This is not surprising nor is it in any degree unexpected.

How does one peer into the future? There are two major factors at work. The first, and perhaps the most powerful, is that of economics. Closed schools do not go well with new industries. This is especially true when almost every new plant of size includes research men, technicians, engineers, and management. These people will not go where they cannot be sure of schools for their children.

Little Rock's merchants have been hurt. But the real revelation of how things are occurred in early March of this year. The Little Rock Chamber of Commerce, which twice before had refused to poll itself, voted 76 per cent to reopen the high schools on an integrated basis.

About a year and a half passed before Little Rock's business began to reflect the results of Governor Faubus's actions. It is not only the mills of the gods that grind slowly. The states planning to close their schools can now point to new plants that have made favorable site decisions this year. This is routine. From the time a large corporation's board votes to go ahead with a new plant until it is placed, an average period of about a year and a half transpires. If, however, the states do indeed carry out the folly of abolishing public education they will reap an increasingly poor economic harvest.

The prospective economic losses in a region hungry for more industry are just beginning to be seen and comprehended. Sowing a crop of massive resistance means that the good seeds fall upon stones or are crushed out by the thorns of prejudice.

North Carolina, among the first to understand this complex problem, announced plans to construct a great state research plant in the center of the triangle between her three major institutions, Duke University, North Carolina State, and the University of North Carolina. Industry was informed that the schools and colleges of the state would not merely be open, but would provide research aid.

Looking ahead, one may prophesy that while there are at least four states so completely held in political bondage as to destroy their public schools, this leadership will, in time, itself be overthrown by the well-known law that for every action there is an equal reaction.

The second factor is the leadership of cities. They are beginning to plan to fight with every possible legal device. In Atlanta, for example, a spontaneous, local organization was formed called HOPE, Inc. (Help Our Public Education.) Their plans are to educate the people to what loss of education will mean. This, plus economics, won't delay the Deep South extremists, who are almost compulsively committed to destroying education, but it will shorten the period of tragedy.

Restoration of education will not be easy. Teachers will have gone elsewhere. A great many quickly constituted "private" schools will be demanding special privileges. Indeed, they already are.

There does not seem to be much hope of avoiding closing the schools. To speak even of closing schools means a previous process of closing the mind has been completed. The states cannot be compelled to maintain a public system. And most of the politicians care more about their own political face than the children.

To be sure, the state laws passed to maintain segregation in the four Deep South states are almost certainly unconstitutional. They eventually will be knocked down like so many dominoes. Even then, if unreasoning fanaticism insists on destruction of public education, it can do as did Samson of old.

But more and more cities are rattling their chains. And if the schools are destroyed and darkness falls, it will be that which comes just before the dawn. Out of it will come a new political leadership and a costly restoration of public education.

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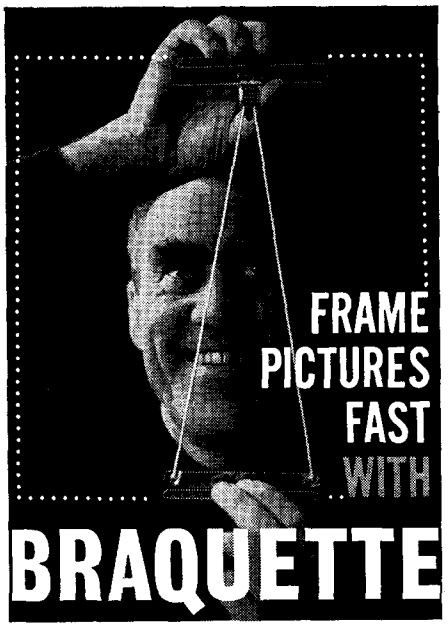

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Harry Ashmore

Continued from page 16

ence, intolerance of dissent, scorn for abstract ideas, and suspicion of learning characterized all those who pushed back the frontiers in the colonial days, and those who in later generations braved the mountains of the West.

Some of these characteristics are great virtues—and they have all but disappeared in the contemporary American style produced by our urban society—with its conformity, its blandness, its emphasis on security. Modern American poets sound the quiet desperation of our time when they cry out, "Who am I?" in protest against the faceless stirring of the cities. The Southerner never has any doubt on that score; he knows exactly who he is, no matter how unhappy he may be with the condition that produced him.

The South's great tragedy is that it has never been able to adapt its style to a changing reality. The South is no longer a physical frontier, and hasn't been for generations. Neither, since World War I, has it been an isolated, rural place that could sustain the old values even after the forward motion of the frontier drive had halted. The next census will show that more than half of us are urban people—city dwellers caught up in the same patterns that have shaped the rest of the nation. The industrial revolution has arrived at last, and we have welcomed the prosperity it has brought. The revolution's machines and its chemicals and its technology have reached the most remote cotton field and swept thousands of Southerners off the land.

No one in the South seriously believes that this trend will be reversed, or even long halted; indeed our own leadership encourages it in every way; Balance Agriculture with Industry is the first song in every chamber of commerce hymnal. Yet we accept only part of the new reality; wherever the great social and economic changes of this century touch upon relationships between the white and Negro races—as inevitably they must—we turn to the past and cry that this last surviving remnant of the old South must remain inviolate. Here, on the surface at least, the South's oneness shows again. Despite our growing diversity we stand together on this issue, or pretend to. This is the inner shrine, where the mildest dissent is treason, the one place where that vaunted individuality that is so much a part of the Southern style is denied. No one can know whether the dedicated keepers of the shrine are a majority or in fact a small minority; what we do know is that they exploit a tradition so deep-rooted, and exercise a social sanction so powerful, they have largely silenced, or driven out, all those Southerners from George Washington Cable forward who have dared to suggest that the rigid racial status quo would have to yield with all the rest, however gradual the change might be.

What is missing in the Southern style is the critical faculty—the ability to distinguish between the world as it is and the world as we would like it to be. It is not that Southerners are born without it; it is simply that they have to leave home to fully exercise it, and for this reason, as well as limited economic opportunity, we have populated the great cities of the non-South with generation after generation of our brightest young people. We lose more than their talents when they pull up stakes and head North and West. The continuing absence of full, free, informed discussion of the great central issue that has shaped our society makes possible the demagogues who in every season of racial tension arise to prey upon the fears of the Southern people.

Here, as I see it, is the great flaw of the Southern style. If we take at face value the events of the moment and the impassioned cries of our leaders, we would have to conclude that it is a fatal flaw—that the effort to counter the reality of the present with the unreality of the past will fail in the end, and in the process destroy the unique Southern virtues that have also been preserved in the amber of history. We will not, of course, again attempt secession from the union—nor do I believe that in the end we will attempt to secede from civilization by abandoning our system of public education, although we shall certainly damage it.

Finally, it would be a great American tragedy if any combination of circumstances ever finally broke the Southern spirit—that stubborn, defiant, outrageous cussedness that may lead a man into error but never prompts him to prudently count the odds. I think often these days of Douglas Southall Freeman's story of the ragged, wounded, starving Confederate soldier left on the field for dead after the last fighting before Appomattox. A spruce Federal soldier came upon him in a henhouse, where he crouched holding a scrawny chicken by the neck. The Yankee leveled his musket and cried, "I've got you." The battered Rebel could still grin through his whiskers and drawl, "Yes, and what a hell of a git you got!"

That, too, is the Southern style.

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Omer Carmichael

Continued from page 17

the superintendent of schools must recognize this responsibility and be willing to assume the role of leadership.

3. Preparation should be careful and thorough.

4. In the program of preparation, involve all pupils, all school personnel, all patrons, as far as possible, and the entire community.

5. Be sure that the Negro has a share in the developing of the plan. Do not let it be a plan developed *for* the Negro. It should be a plan developed by all for all.

6. When a tentative plan has been developed, give opportunity for all coöperating groups to offer suggestions for its improvement.

7. Before finally adopting a plan, be sure that it is one on which the superintendent and the board can stand firmly. Any change under pressure can cause real trouble.

8. In every relationship both in preparation and in administration of an adopted plan, let leadership be frank, honest, kind and human but firm and positive.

9. Enlist constructive leadership in every area and at every level of community life.

10. Enlist the coöperation of all other local governmental agencies.

11. Make generous use of newspapers and radio and television in getting information to the community.

12. Emphasize the human and moral side of the question as well as the legal.

13. Make all use possible of the ministers and church leaders.

A very important factor in the initiation of our program and in its operation during the past three years is the wide involvement of the community. Community share in the preparation of the plan led naturally to interest in, if not a feeling of responsibility for, its success. Undoubtedly, this has helped greatly to keep our city calm and poised when efforts have been made by local and outside agitators to cause confusion.

The successful operation of our program owes a great deal of credit to the principals and teachers who work in schools in which there are pupils of both races.

With thousands of pupils involved, incidents naturally arise. Alertness of school personnel has held these to a minimum and has prevented individual incidents from developing into group problems. Their job has not been easy, but they have performed it well.

SAVE THE CHILDREN
FEDERATION

Christos has almost given up hope

Little Christos never has any fun. Life to this ten year old Greek boy is drudgery and bitter poverty. And yet, Christos has a dream . . . some day he will make life better for himself and his family. And so he walks many miles each day to attend third grade in a small, dark room that passes for a grammar school. He learns the lives of venerated men who gave so much to Greek culture and to the world—Aristotle, Plato, Socrates—and he dreams. In the late evening, he returns home leaving just enough time to do some errands and study his lessons. But life is so dark now . . . how long can he live and nurse his dream and carry hope in his heart?

Christos' parents were married just after the war when everyone hoped for a better future. Instead, Communist inspired uprisings spread over the country. Christos' father, joined the National Guard and took part in many battles. When guerilla bands entered his village they destroyed his house and burned all his belongings.

Life for Christos' family began all over—from nothing. They now live in a hut with a roof of straw. They own three pieces of furniture. All must sleep on straw mats on the cold earthen floor. Their only property is a quarter acre of land which the father cultivates early in the morning and after dark. During the daylight hours he must work on other farmers' land for daily wages to buy food.

Christos sees his father's plight and thinks. "My father struggles for a better future; I must help him." At the age of 10, Christos still has hope.

Save the children and you save the family

If only someone could extend a hand to help Christos and his family help themselves, give them courage for the future that looks so dark at this moment. Someone can, and that someone is you. A child like Christos becomes "your child" through an SCF Sponsorship and receives food packages, warm clothing and many other material benefits in your name. But the whole family receives the greatest gift of all—"hope." You may correspond with your child and discover for yourself what your understanding and generosity means to a struggling family. Won't you please fill in the coupon now?

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(Continued on page 50)

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(Continued from page 49)

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CAMP KOKATOSI, RAYMOND, MAINE. For business and professional women and girls. Beautiful lake, sandy beach. Individual cabins. All sports, varied entertainment. Rest when you need it, activity when you want it. Booklet. Ruth Day Collins, Director.

TRELORNEY, LENOX, MASSACHUSETTS . . . on the road to Tanglewood (walking distance) . . . near all Festivals: Berkshire, Jacob's Pillow Dance; Berkshire Playhouse . . . 17 acres of beautiful grounds insure a peaceful, relaxed vacation. An atmosphere where you can renew body and spirit. . . . Simple but gracious accommodations limited to 40 guests. Fine food, reasonable rates. . . . Large swimming pool, all weather tennis court on our grounds. Golf and horseback riding nearby. . . . Reservations advisable, season June 27 to September 9. For Folder, write: Joseph di Lorenzo, Lenox, Massachusetts.

ARTISTS, WRITERS, THOUGHTFUL PEOPLE find relaxation in quiet Cape Cod seaport village. Beach, lovely sea view, shore drives. Drive to summer theatres. Rates from $10 with meals. Booklet. BREAKWATER HOTEL, Woods Hole, Massachusetts.

VACATIONS

ROAD'S END, Lake Pleasant, Hamilton County, N.Y. Secluded and beautiful, directly on lake. Nature lovers' paradise. Open until late autumn. Reasonable. Modern conveniences. Write for booklet.

WINDY HILL, R.D. 1, WALDEN, N. Y. Informal, friendly. Music, books, sports, natural lake. Newburgh 1232.

CAPE COD VACATION. The charming Brewster Inn—52nd year—$30 weekly (double occupancy), breakfast included. Folder. Box H-679.

LOAF AT WEAVERS HOLLOW. Swimming pool, modern cabins, 668 acres woodland. Small, select clientele. $50 week. Box H-682.

THE SACHEM. Delicious food, ideal location. Most reasonable rates. Russell Ireland, Ogunquit 2, Maine.

MEXICO CITY VACATION. Cultural home atmosphere. Weekly accommodations with board. Monthly reductions, advance reservations. Isabel Carbajal, Rio Amoy 17, Mexico, D.F. Mexico.

PELICAN COVE—in unspoiled Florida Keys. Immaculate oceanside apartments, beach, fishing, shelling, skindiving, birdwatching, loafing. Literate, congenial company on balmy tropical isle. Tom and Carolyn Brown, Islamorada, Florida.

ISLAND IN TIME, where the days are measured by sun and tide, the nights by drifting stars. The Island Inn, Monhegan Island, Maine. Booklet D?

LEWIS & MARY FISHER request the pleasure of your inquiry regarding their charming guest house in the Litchfield Hills. R.S.V.P., Bantam, Connecticut.

CHARMING LAKESIDE RESORT near Tanglewood. Rustic lodge, cottages, cabins. Ideal swimming, boating (2 connected lakes), tennis, other sports. Fine food, Hi-fi music, relaxed atmosphere, no "organized" activities but plenty to do on our grounds and nearby. Congenial, informal, moderate. 35th season! Duncan Hines recommended. Brochure T. CHANTERWOOD, Box 41, Lee, Mass.

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INTERLAKEN INN. Why go so far when the good is so near? Complete sports facilities. Excellent cuisine with friendly atmosphere. Cocktails, summer theatres. Box 420, Lakeville, Connecticut.

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MOOSEHEAD LAKE. One of New England's famous resort hotels, cottages. Golf course, fishing, water skiing. Excellent Maine food. Cocktail lounge. No hay fever. Informal. Moderate rates. June 18 to mid-September. Squaw Mountain Inn, Greenville Junction, Maine.

VACATIONS

LAKE LOUANNE, ideal vacation spot. 200 acres woodland, rustic trails, private lake, boating, swimming, fishing. Large rooms with private bath. Small group, informal, friendly. Louis Cudroff, Westbrook, Connecticut. Phone: MOntrose 9-2465.

CHARMING COUNTRY LIVING. Patio, vistas, near summer theatres, lakes. Bachelor share home 2 hours NYC. Friday-Sunday or week. Box H-752.

MEADOW HILL, Oxford, Maine. Rural sophistication for no more than four easygoing epicures. Write!

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THE FALES. Quiet, secluded retreat in Berkshire Hills. Williamstown, Massachusetts.

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KINGSLEY DOUBLE-CROSTIC NO. 1313

Reg. U.S. Patent Office

By Doris Nash Wortman

DEFINITIONS	WORDS
A. What Shelley's orbéd maiden was loaded with in "The Cloud" (2 wds.).	109 12 54 94 154 172 120 81 52
B. Emphatic admonition, with the force of a command.	133 151 15 77 170 184 181 56 157 96
C. What should be kept in ignorance in the giving of alms (2 wds.).	138 149 160 83 112 45 59 103
D. Various kinds of dressed hide.	33 63 99 1 176 80 147 158
E. Make sensitive.	169 134 89 177 55 87 127 139 18 93
F. Regards with profound repugnance.	164 19 67 6 71 37
G. Dwelling of the lord of a demesne estate (2 wds.).	53 113 107 173 61 123 11 21 171 148
H. Perplexing.	128 165 35 66 57 145
I. Orlando Furioso's intimate friend, son of the king of Scotland, and a famous knight.	9 28 174 75 162 36 101
J. Followed by and hyphenated with Word Q, Russian composer known for Caucasian music, Georgian folk songs (1859-1935).	41 166 178 90 104 34 140 130 27
K. Ignorant.	78 68 62 163 26 76 7 175
L. Suspended or moving expanse of fire, lightning, etc. (3 wds.).	88 51 115 117 24 74 25 146 102 168 132 143
M. Criterion, test, watchword, of something.	58 23 86 4 29 106 46 118 152 92
N. Duke of Aquitaine who, with help of Charles Martel, repelled invading Arabs, 732.	183 60 40 95 43
O. French astronomer who, with C. J. E. Wolf, discovered stars with hydrogen, helium, etc. in their spectra (1839-1906).	100 126 32 48 122
P. Particularly sensational French murderer (19th cent.).	144 13 39 79 64 16
Q. See Word J.	105 114 131 121 156 142
R. Making loud and tumultuous noise, esp. if in opposition to control.	20 31 17 50 129 98 125 137 5 111 84 180
S. Person who takes care of cows.	42 3 179 73 110 72 161 182
T. Baltimore schoolteacher who founded the Jewish women's asso., Hadassah (1860-1945).	108 155 150 167 85
U. Denoting a continuing action with a sense of its constant repetition (3 wds.).	186 30 97 116 65 49 70 69
V. Very successful contemporary U.S. novelist and playwright, born in Pottsville, Pa.	10 153 185 136 159
W. The action-word in the German's "how-do-you-do" (contr.).	135 124 2 44 82
X. Economic theory greatly promoted by Henry George, 1868-9 (2 wds.).	14 141 119 22 47 187 91 38 8

DIRECTIONS

To solve this puzzle you must guess twenty-odd WORDS, the definitions of which are given in the column headed DEFINITIONS. Alongside each definition, there is a row of dashes—one for each letter in the required word. When you have guessed a word, write it on the dashes, and also write each letter in the correspondingly numbered square of the puzzle diagram. . . . When the squares are all filled in, you will find that you have completed a quotation from some published work. If read up and down, the letters in the diagram have no meaning. . . . Black squares indicate ends of words; if there is no black square at the right side of the diagram, the word carries over to the next line . . . When all the WORDS are filled in, their initial letters spell the name of the author and the title of the piece from which the quotation has been taken. Of great help to the solver are this acrostic feature and the relative shapes of words in the diagram as they develop. Authority for spellings and definitions is Webster's New International Dictionary, Second Edition.

				1 D	2 W	3 S		4 M	5 R	6 F	7 K	8 X		9 I	10 V	11 G						
	12 A	13 P	14 X		15 B	16 P	17 R	18 E		19 F	20 R	21 G	22 X	23 M	24 L							
25 L	26 K	27 J	28 I		29 M	30 U	31 R	32 O		33 D	34 J	35 H	36 I	37 F		38 X						
39 P	40 N		41 J	42 S	43 N	44 W	45 C	46 M	47 X	48 O	49 U		50 R	51 L	52 A	53 G						
	54 A	55 E		56 B	57 H	58 M		59 C	60 N	61 G	62 K	63 D	64 P	65 U		66 H						
67 F	68 K	69 U		70 U	71 F	72 S		73 S	74 L		75 I	76 K		77 B	78 K	79 P						
80 D	81 A	82 W	83 C	84 R	85 T	86 M	87 E	88 L		89 E	90 J		91 X	92 M	93 E							
94 A	95 N	96 B	–	97 U	98 R	99 D	100 O	–	101 I	102 L	103 C		104 J	105 Q	106 M	107 G						
108 T		109 A	110 S	111 R		112 C	113 G	114 Q	115 L		116 U	117 L	118 M	119 X		120 A						
121 Q		122 O	123 G	124 W		125 R	126 O	127 E	128 H		129 R	130 J	131 Q	132 L	133 B	134 E						
135 W		136 V	137 R	138 C	139 E	140 J	141 X	142 Q	143 L	144 P	145 H		146 L	147 D	148 G	149 C						
	150 T	151 B		152 M	153 V	154 A		155 T	156 Q	157 B	158 D		159 V	160 C	161 S	162 I						
163 K	164 F	165 H		166 J	167 T	168 L	169 E	170 B	171 G		172 A	173 G	174 I		175 K	176 D						
177 E		178 J	179 S	180 R	181 B		182 S	183 N	184 B	185 V	186 U	187 X										

Solution of last week's Double-Crostic will be found on page 10 of this issue.

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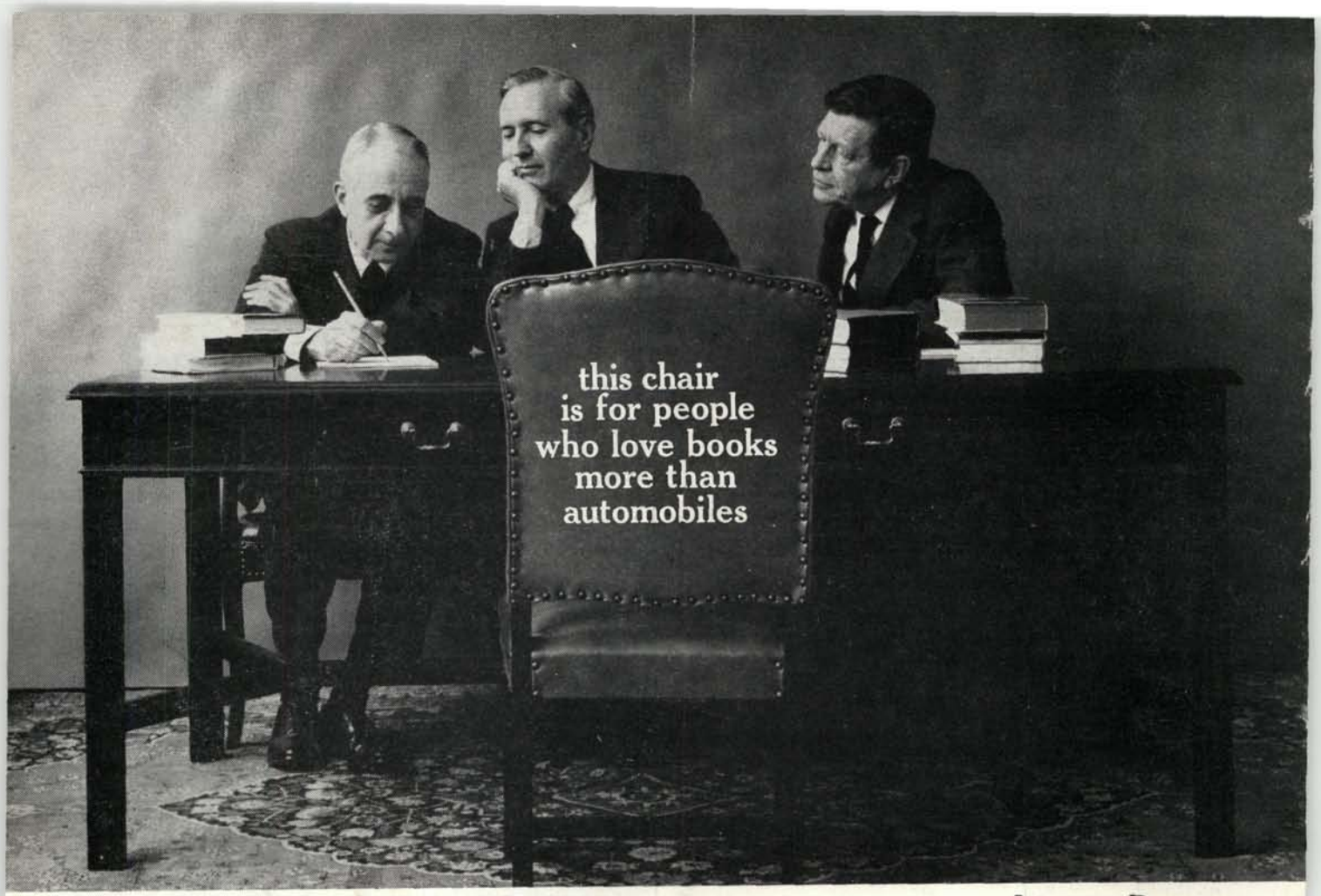

The three gentlemen pictured are **Lionel Trilling,** literary critic and Professor of English, **Jacques Barzun,** Dean of the Faculties of Columbia University, and **W. H. Auden,** Professor of Poetry of Oxford University. They will screen, from the best books published each year, the ones they want on their own bookshelves. These will be offered for your selection through The Mid-Century Book Society. The books will never be offered because of faddish appeal, but solely because they meet an undeviating standard of excellence. The criteria will be pleasure and permanence. **"The Mid-Century",** *a new monthly literary magazine, will be published by the Society, with a circulation limited to its members. It will contain original essays, important new poetry, and discussions of Mid-Century selections, viewed with complete candor.* In addition to receiving "The Mid-Century" free each month, members will enjoy the following advantages: *1) Each member will choose a minimum of four books a year, from those offered, plus a free book for every four purchased. Dividends are always chosen from the same list as the regular selections. 2) Members' prices and dividends will save you more than 50% each year. 3) The accounts of members will receive individual attention from the Society.*

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